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THE CHURCH in STORY and PAGEANT

Christ Church Parish and Cathedral HARTFORD, CONNECTICUT 1762-1942



by
NELSON R. BURR, PH.D.

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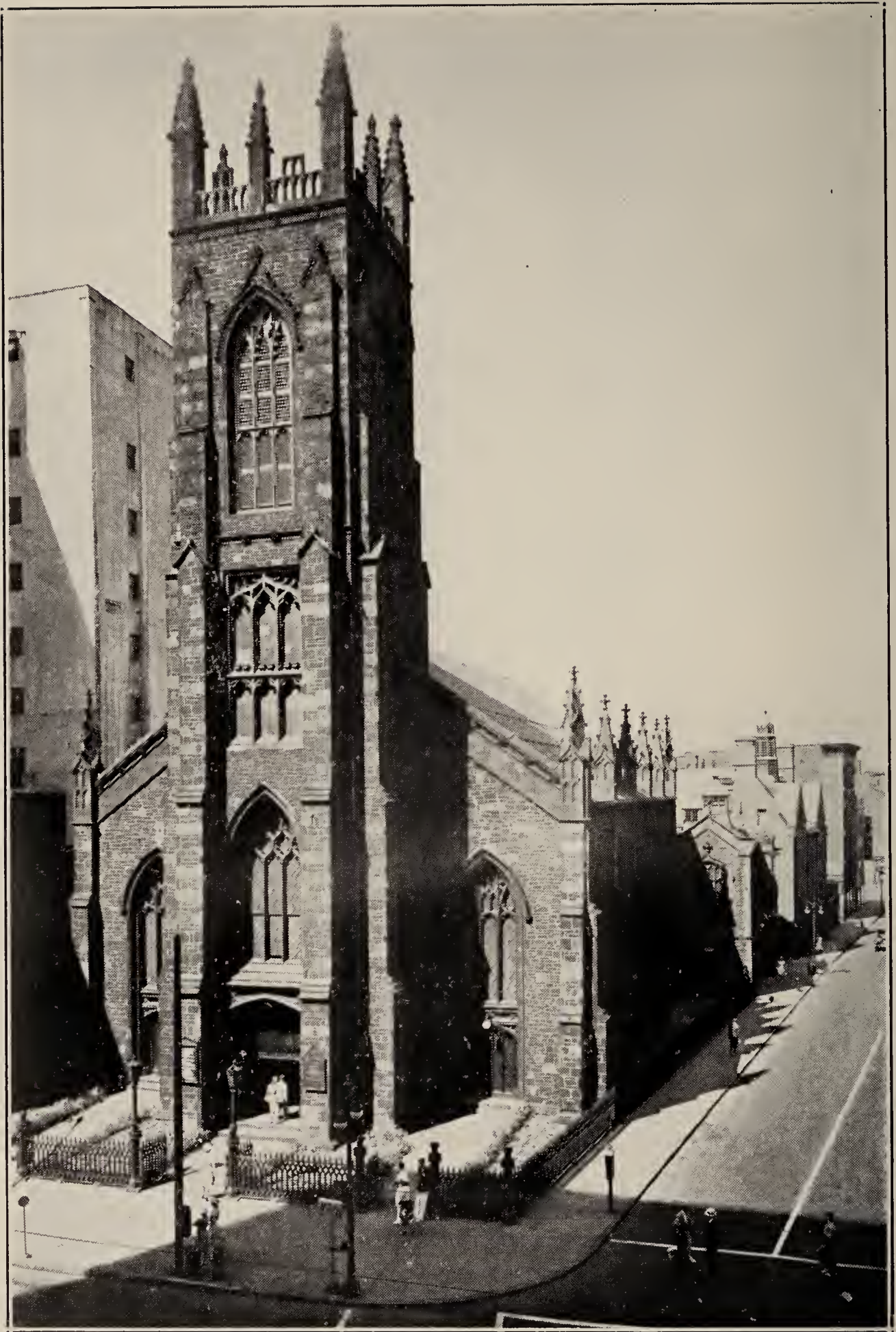
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CHRIST CHURCH CATHEDRAL
HARTFORD, CONNECTICUT

THE CHURCH IN STORY AND PAGEANT

CHRIST CHURCH
PARISH AND CATHEDRAL

1762 — 1942

AN HISTORICAL SKETCH

by

NELSON R. BURR, PH.D.

Written for the commemoration

of

The 180th anniversary

October 4, 1942

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THE CATHEDRAL CHANCEL

A HISTORY OF CHRIST CHURCH PARISH AND CATHEDRAL HARTFORD, CONNECTICUT

1762—1942

By

NELSON R. BURR, PH. D.

I. INTRODUCTION: ORIGINS

The story of Christ Church began in Great Britain, in the year 1701. It was not the beleaguered island in the news of 1942, crowded by over forty million people, living mostly in bleak industrial towns over coal mines, or by dirty harbors smudgy with tramp steamers. It was a greener Britain, still largely a country of small merchants, landlords, rural laborers and village parsons. London dominated the land and nearly monopolized the brilliant world of society, culture and politics. But it was only a moderately large town, not a vast sprawling jungle of tenements held together by the underground tentacles of the subway. It was the Great Britain of Addison's "Spectator Papers," and Pope's "Rape of the Lock," with its coffee houses, stage coaches, country manors, and cottages with spinning wheels and hand-loom.

The Episcopal Church, established by law, dominated religious life to an extent which we can but slightly imagine. Members of other communions were merely tolerated dissenters, worshipping not in churches but in specially licensed "chapels." Between "Church" and "Chapel" there was a wide gulf. The Church was a great political and social institution: bishops sat in the House of Lords, in Parliament, and lived on the income of large endowments. They were appointed by royal authority and were among the chief supporters of the British throne. The thousands of rectors, vicars, deans, archdeacons, canons and curates also were supported by endowments and were appointed largely by land-owners and other patrons, upon whom they depended. The parson often was a close relation of the 'squire, sometimes his son or nephew. The Church was freely accused of being a privileged corporation of idlers and tithe-eaters. Charges of corruption flew thick and fast, as they always must when church and state are closely allied. Some of the taunts were

only too true. But underneath the pride of place and the office-broking ran a small, clear stream of devotion. Some day it would become the voice of many waters — of the Wesleys and Keble, of the Methodist and Anglo-Catholic revivals.

The Church of England was beginning to hear the call that came, ages before, to Saint Paul among the marble cities of Asia Minor: Come over here and help us! It came from America, where the Church generally bore little outward resemblance to the venerable and awesome pile in England. Thinly scattered along fifteen hundred miles of coast lived about two hundred and fifty thousand colonists, including many children of the British Church. To Her they were more remote than is now the most distant mission station in Africa or on Hudson's Bay. Three thousand miles across the dangerous ocean, at least eight weeks away by the best sailers!

Only in Virginia and Maryland was the Church able to minister with anything like the intimacy of the old country. In those colonies there was a legal establishment, with tithes to support the clergy. There were vast tracts without a single Episcopal church. New England had but two — at Boston and Newport — and in all the provinces save Rhode Island the Congregational Church was the one established by law. Episcopalians were the merely tolerated people, paying taxes to support a ministry they disliked. Until a Baptist meeting sprang up at Groton in 1705, there was no organized church in Connecticut outside the Congregational fold. When Governor Leete described the religious situation in 1676, he noted a few Seventh-Day Baptists and Quakers, and did not even mention the Episcopal Church.

But in the east there came a herald brightness, as a few devoted souls in the Mother Church heard a faint call beyond the stormy waters. At their head stood the noble Doctor Bray, and Bishop Compton of London, whose diocese included the British colonies. In 1698 that renowned company founded the Society for the Propagation of Christian Knowledge (the "S. P. C. K."), which is still sending the Church's message to all the corners of the earth. Three years later the same kind of group established the Society for the Propagation of the Gospel in Foreign Parts (popularly called the "S. P. G." or the Venerable Society) to send missionaries and teachers to far-away colonies. The society received its charter from King William III, just before his death in the midst of preparations to defend England against his old enemy, the rich and haughty Louis XIV of France. The Church of England could not have been as dead as was once supposed, when able to found the first great missionary society outside the Roman Communion — one that still carries on its work throughout the British Empire.

The news must have thrilled the few scattered members of the Church in Connecticut, who had lived for years without hearing a service of the Prayer Book. We find traces of them as early as 1664. At that time a group of seven Episcopalians in Hartford and Windsor petitioned the General Assembly for permission to have their children baptized and to worship in their own way. They were William Pitkin,* John Stedman and Robert Reeve of Hartford; William Humphrey, James Eno and two others of Windsor. The Assembly merely referred their business to the Congregational churches, as though it were inconceivable to settle it in any other way. Nearly a century passed before Hartford began to hear the Prayer Book services.

But in the meantime they were becoming familiar in other parts of the colony, as scattered Churchmen heard of the new missionary society, and its generosity in sending pastors and religious books. In 1702 the first missionary, George Keith, passed through Connecticut and preached at New London, where the Congregational minister greeted him. About the same time, the slow mail brought to the Society in London an earnest letter from Churchmen at Stratford, begging for a missionary. With moral support from the missionary at Rye in New York, who visited them occasionally, they plucked up courage in 1707 and founded a parish — the first of the Episcopal Church in this state. Patiently they hoped, waited and prayed for fifteen years, for a worthy settled pastor. The man they welcomed in 1724 was worth a long wait. He was the justly celebrated Doctor Samuel Johnson, one of the bold and thoughtful group of young Congregational ministers, who in 1722 startled Connecticut by announcing their allegiance to the Episcopal Church. On Christmas Day in 1724 he dedicated the first edifice for Episcopal worship ever erected in Connecticut.

From Stratford his influence flowed out in all directions, and in the next few years town after town heard the long-forgotten collects in the Prayer Book, and saw a modest little church rise beside the meeting-house of the established Congregational order. Fairfield, Norwalk, Stamford, West Haven, Branford, Guilford, New London: soon there was a chain of missions along the Sound. Neither threats nor imprisonment could stop the surge of long dormant sentiment for the Church. By 1727 it was already strong enough to compel the General Assembly to grant Episcopalians the right to pay the church "rate" to their own clergy. That victory really was won by a determined band of Churchmen in Fairfield, who chose to linger in jail rather than pay taxes to the established Congregational parish.

*One of William Pitkin's descendants, in the deanship of Walter Henry Gray, generously provided the means for extensive improvements to the church fabric.

For some years the inland towns remained rather indifferent to the Church, but even there a great religious awakening was preparing the way. Scions of old families moved inland and spread knowledge of the Prayer Book, which many people sought as a haven of peace from the intense excitement and bitter arguments of revivals about 1740. To the Venerable Society across the long waters went letter after letter, begging missionaries for Redding, Newtown, Ripton, Derby, Plymouth, Hebron, Norwich. Bravely the few overworked missionaries struggled on horse-back over wretched roads, trying to keep up with the demands for services. In an amazingly short time the Church spread far and wide, even into the remotest hill towns of Litchfield County. Rude little churches, without steeples or bells, were filled for the occasional visits of great missionaries like Ebenezer Punderson, Samuel Seabury the elder, Samuel Davies and William Gibbs. The Prayer Book became known equally well in the elegant mansions of mercantile towns, and in the saltbox farm-houses, overflowing with children, on back roads.

Among the most promising new fields was the vast ancient town of Simsbury, which covered the present Simsbury, Granby, East Granby, Canton and western Bloomfield. There, by 1774, lived about nine hundred Churchmen, and among them were miners brought to work in the damp and dark of the copper veins at Newgate. Occasional visits by missionaries originated a parish which survives as Saint Andrew's, on the mountain road in North Bloomfield.* As a mission, it was served by the long-suffering William Gibbs and the lion-hearted Roger Viets. For many years it was the only Episcopal church within miles of Hartford, for the whole region was a stronghold of Puritanism. From it grew Saint Ann's (later called Saint Peter's) at Salmon Brook in Granby, and a mission in New Cambridge, which after many changes of fortune became the present Trinity Church in Bristol. A few Episcopalians in Glastonbury welcomed the infrequent visits of the doughty Samuel Peters, missionary at Hebron. Their descendants eventually established Saint Luke's parish at Glastonbury, in 1806. Some Church families were scattered in Windsor, East Windsor and Suffield.

About 1760 the surrounding missions began to send ripples into Hartford, where there must have been a few Churchmen throughout that silent century since the petition of 1664. The missionaries realized the importance of planting the Church in Hartford, which already was a thriving mercantile center, the county seat, and a meeting-place of the General Assembly. It covered a far greater area than now, as it included the present towns of West Hartford, East Hartford and Manchester,

*See the author's history of Saint Andrew's, published at the 200th anniversary, Sept., 1940.

known respectively as the West Division, the Third Society and the Five Miles. A few years later the latter place became a separate parish, called Orford. The thick settlement in Hartford closely hugged the river, but even so, the houses mostly were set in lawns, gardens and orchards. As late as 1775, farmers lived on Main Street and Front Street was lined with residences. Several of the present crowded business thoroughfares, including Church Street, did not exist.

The population, almost exclusively of British origin and Puritan training, was only some four thousand, of which about fifteen hundred dwelt east of the river. The faithful drove or rode to Sunday "meeting" over roads which were very dusty in summer and became quagmires in winter. The people in the Five Miles bitterly complained to the General Assembly that some of them had to go eleven miles to the meeting-house on old East Hartford Green. Even in the "city" the streets were in such bad condition that a lottery was held to repair them. The sole way of crossing the Connecticut River was by ferry, and until about 1760 there was no bridge over the Park River at Main Street. The only churches in 1760 were the four Congregational ones, maintained by the church tax or "rate" — the North and South in Hartford proper, one for the West Division, and one east of the river. There were a few Baptists, who later went to church in Suffield or Wintonbury (now Bloomfield); a few Quakers, and a larger number of Episcopalians.

For years they had been dreaming of a parish in Hartford. As early as 1746 William Gibbs, missionary at Simsbury "and parts adjacent", reported that near his parish there were several large towns, "Hartford being the chief and a county town, and about ten miles from Simsbury." We can easily read his thoughts. But he was unable to plant a church, as his own mission comprised the whole valley beyond Avon Mountain and required all his efforts. The few Episcopalians in Hartford therefore had to take the initiative. The parish of Christ Church was founded not by a missionary who came on purpose to start it, but by devoted laymen who asked for a priest to take charge of what was already an organized effort.

They received ardent encouragement from Thomas Davies, missionary in Litchfield County. Although already overburdened with several churches, early in 1762 he accepted an invitation to Hartford and conducted the first recorded services according to the liturgy of the Prayer Book. Christ Church owes a deep respect to him, one of the Church's bravest and ablest missionaries. He doubtless inspired a few communicants and other members to form a parish association or "society" in 1762, and watched over them so carefully that by autumn they felt confident enough to take the first step towards building a church.

Their progress attracted the kindly attention of that venerable

father of the Church in Connecticut, the Reverend Doctor Samuel Johnson of Stratford. On December 1, 1762, he joyfully reported to the S. P. G. the increase of the Church in Hartford, which he said had sprung not from party strife but from "the still voice of reason and benevolence." He foresaw a prosperous future for the parish, which already included many converts and a number of good families. It must have thrilled him, to follow with undiminishing zeal the founding of the thirty-sixth Episcopal parish in the colony since he had settled as pastor of the only one, thirty-eight years before!

The young parish acted with a vigor and dispatch that must have pleased its friends, and acquired the site for a church. On October 6, 1762 a lot was purchased from Charles Caldwell, for £80, by a committee consisting of John Keith, William Tiley, William Jepson, Hezekiah Marsh and Thomas Burr. It was about ninety-nine feet wide on Main Street (then called Queen Street), and extended westward to include half an acre. It comprised the eventual site of the first edifice, on the north-west corner of Church Street, which was not opened until 1794; also the head of that street and the northern part of the present lot.

Stone was gathered for a foundation, but work proceeded slowly and received a disheartening setback from the financial depression after the end of the French and Indian War in 1763. A few years later (1765-69) the land and foundation were illegally sold to a bitter opponent of the Church, Samuel Talcott, who tore down the masonry in 1770 to make a foundation of his own. The Churchmen, thoroughly incensed, brought suit against the trespasser, and finally recovered the lot by court decisions in December, 1772 and January, 1785. Some of the tract was leased or sold later, to raise funds for completing the first church.

In early years there was no resident minister, and the congregation depended upon the somewhat irregular and infrequent services of distant missionaries. The Venerable Society planned to unite Hartford with Simsbury and Granby under Roger Viets, but the Churchmen here evidently wanted their own pastor. Another plan contemplated the removal to Hartford of Mr. Winslow, missionary at Stratford. He was eager to come, as his income was not enough for his ten children, and he wanted to be about sixty miles nearer to his friends in Boston. He broadly hinted his desire to move, but the Society thought otherwise, and the people believed they would be happy in union with the mission at Middletown, where they had many commercial interests. Winslow was eager to forward the cause in Hartford and wrote, "It cannot but much engage all our wishes to see a church established in a place of so much consequence as Hartford." The tedious discussion ended when Mr. Viets, who already had his hands full, agreed to assist the Hartford parish

on weekdays, as often as the people wished, even though they were not really in his mission. And Mr. Winslow got nearer to Boston than he expected, for he was transferred to Braintree, Massachusetts.

Where the services were regularly held from 1762 to 1776, is open to conjecture. Some may have taken place in the homes of members, but there is a record of at least one service of Holy Communion held in the old court-house. There must have been fairly good congregations, for a religious census of the colony, taken in 1774, showed one hundred and eleven Episcopalians in Hartford, out of a white population of forty-eight hundred and eighty-one. Probably some of them lived east of the river or in the West Division.

In the meantime clouds of Revolution poured further trials upon the struggling parish, which already had lost its lot and stones. The missions were disturbed by incursions of war, and by Tory-hunting, as some Churchmen were ardent Loyalists. Some of the clergy left the state or suspended their services; while others, who would not stop praying for the King, spent a good part of their time in hiding. Like John Rutgers Marshall of Woodbury, who used to disappear through a little secret door by the fireplace! There is no evidence of any services in Hartford, and only a faithful remnant was left to strengthen the things that remained. The parish organization practically died.

II. THE FABRIC

Occasional services by Viets and other missionaries made the Church in Hartford strong enough to survive the disapproval of the Puritan community, the spite of "Sam" Talcott, and the tempest of war. Through deaths and removals, the association of 1762 became extinct, but after the war the losses were more than made up by settlement of other Church people. A renewed effort was encouraged by the organization of a Diocese of Connecticut — the Church's first in America — and the consecration of Bishop Samuel Seabury in 1784. His return in 1785 at once poured fresh energy into the languishing Church and inspired the formation of new parishes all over the state. On November 13, 1786 fifteen Churchmen in Hartford associated to form a new organization. Their choice of a clerk, two wardens and four vestrymen is the earliest act in the first book of parish records.

In accordance with state law, the new organization was called "The Episcopal Society of the City of Hartford." Its original members were: William Adams, John Morgan, John Thomas, Jacob Ogden, Samuel Cutler, Thomas Hildrup, John Jeffery, George Burr, Stacey Stackhouse, Cotton Murray, Isaac Tucker, William Burr, Elisha Wads-

worth, John Avery and Aaron Bradley.

Some of the founders were prominent citizens. William Imlay, the first Senior Warden, came from New York City at the time of its evacuation by the American troops in 1776. He took an eminent part in the business, public and church life of the city until his death in 1807. John Morgan, the first Junior Warden from 1786 to 1820, was a graduate of Yale College and a leading merchant. He projected the first bridge over the Connecticut River at the foot of the street which bears his name. He took part in all church affairs and was a generous contributor to the parish. He finally removed from Hartford, and spent his last days in New York City. William Adams, the first parish clerk, was also the first clerk of the city, and died in 1795, about the time when the congregation began to occupy the first building.

All these men were members of the first vestry. The other vestrymen were Samuel Cutler, a physician; John Thomas, the comptroller of public accounts; John Jeffery, who kept a private school; and Jacob Ogden. Aaron Bradley was a blacksmith, at a time when that art was an absolute necessity in every town. He subscribed to the erection of the first church, and from 1796 was a member of the vestry and a faithful attendant at its meetings. He is said to have been the only worker in iron at Hartford, so that his services were indispensable and he became one of the leading citizens.

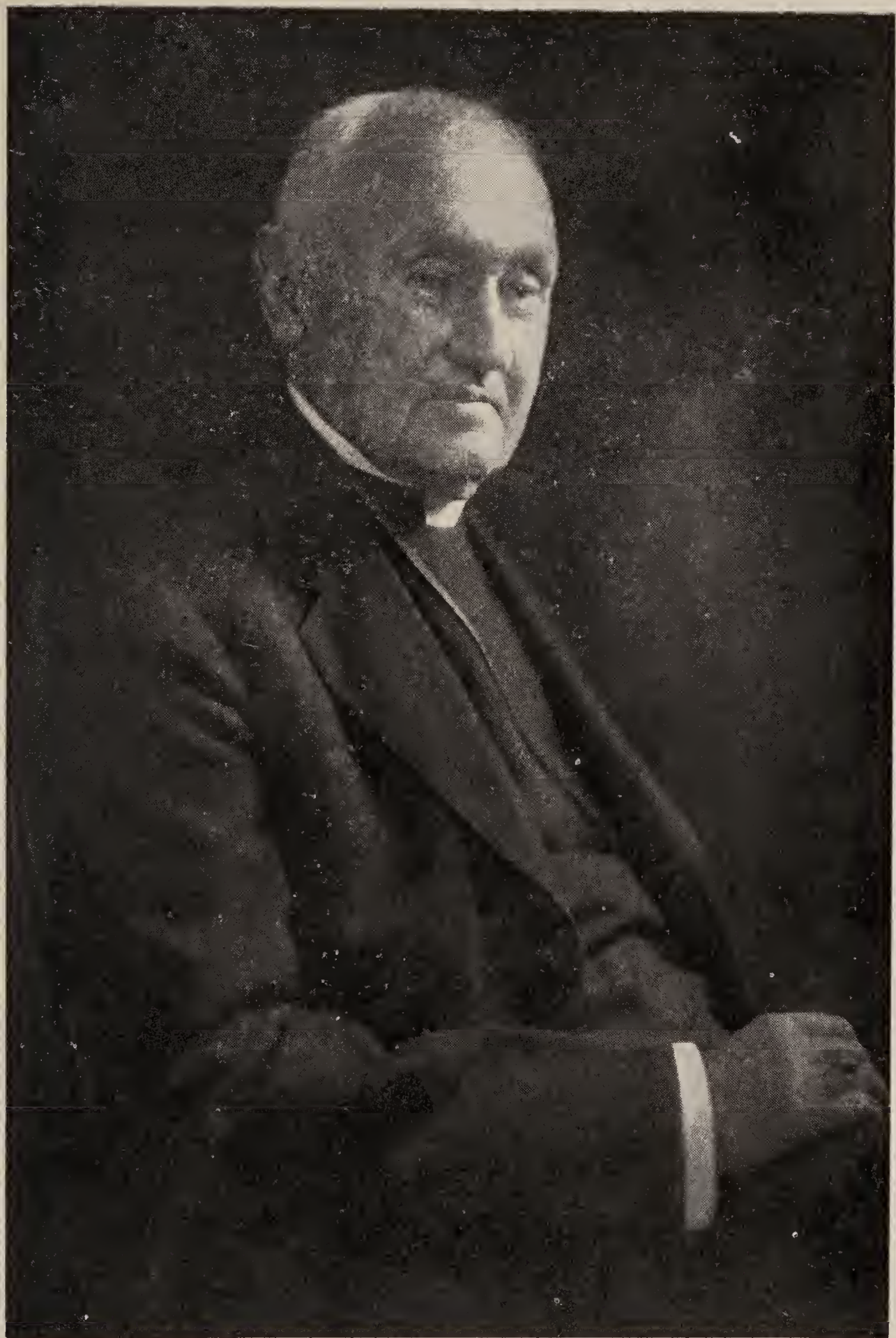
Elisha Wadsworth, from one of the oldest and most honored families in the city, was the ancestor of Daniel Wadsworth, who founded the Wadsworth Atheneum. John Avery was an active and well-known business man, one of whose descendants gave his name to the Avery Memorial. Samuel Cutler was a prominent physician and a graduate of Harvard College. Cotton Murray kept a tavern, and his house is said to have been the usual place for the early parish meetings.

Although they all led busy lives, these men found ample time to devote to parochial affairs, and set a most worthy example to many who came after them — like Charles Sigourney, George Beach, James M. Goodwin and Doctor Gurdon W. Russell. Christ Church never has been without such characters, men of whom it may be said:

So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay.*

Men who were willing to give their time and energy to the Sunday School for several hours every week, from April to October. Their Sundays were just as precious to them, as to any modern business man, who pleads the strain and stress of the week for not even attending church.

*Wordsworth, Sonnet on Milton.



THE RIGHT REVEREND
CHAUNCEY BUNCE BREWSTER, D.D.
FIFTH BISHOP OF CONNECTICUT

In those days business was more laborious than now, for all correspondence was handwritten (often by the "boss" himself) and labor-saving devices did not exist. It was anxious too, for mails and shipments were slow, and the dangers of sea and land were very real. The ancient records give one a deep respect for the devoted, old-time layman, whose faith in the Church was more than an inheritance and a means to social advantage.

They were not slothful in the Lord's business. No time was lost in making plans for a church building, when the practically stolen property again was securely in the parish's hands. Only seven days after organization, the parish meeting appointed a committee to raise a subscription. The list, opened on November 28, 1786, included the names of some who were not Episcopalians, and the sum finally amounted to a little over £300. The popular attitude had changed since 1762, perhaps because independence had removed the old dread of the Church as a royalist institution.

There was still further delay to strain the patience of the more ardent, but the contract was let in March, 1792, and the massive wooden frame was raised in June. Probably it was much like other "raisings" in those days, with plenty of solid and liquid refreshment. On such occasions huge crowds used to gather to encourage the straining men — and partake of the feast. The cup of strength was tossed off, the foreman bellowed "HEAVE!" — or something like that — and up went the timbers, joined by wooden pegs that lasted longer than nails. Apparently there was no formal laying of a cornerstone. A tradition, too precious not to repeat, says that Mr. Prince Brewster, the master mason, tapped the stone with a trowel and pronounced his benediction: "I lay this stone for the foundation of an Episcopal Church, and Sam Talcott and the gates of hell cannot prevail against it." Which was much more to the point than the run of sermons on such occasions.

Although still incomplete, the building probably was occupied for worship in 1795. It was of unusual size for the time, as though to express a substantial confidence that the work would grow: ninety feet long and forty-four feet wide. It was so great a task for that small and not over-wealthy parish, that in 1795 there had to be another subscription, and a great part of the original lot was sold to meet the expenses. While the edifice was in process of erection, services were held in the old wooden state-house, which in 1796 gave place to the classical elegance of the present building.

The new church stood about on the northwest corner of Main and Church Streets. Old pictures show a typical meeting-house of the period: plain, clapboarded, with a projecting square tower in front, surmounted

by an open belfry and a sharply tapering spire. The spire fell while the edifice was rising, but was rebuilt before the consecration. The interior had the usual gallery on three sides, and was lighted by two tiers of arched windows. As in most New England churches of the time, the front was blocked by a large and lofty pulpit, beneath which stood the communion table. The recessed chancel, and the stone or carved wooden altar, were unknown at that date in the Episcopal churches of America. The church was then considered the finest in town, for the two Congregational meeting-houses were plain, colonial structures, and the Baptist one was simply four walls and a roof. There was no consecration until November 11, 1801, when the Right Reverend Abraham Jarvis, second bishop of the diocese, performed the solemn ceremony in the presence of fifteen other clergymen. The Churchmen of Hartford had toiled and hoped for that day for forty years. At the same time the Reverend Menzies Rayner was formally inducted as the first settled rector, and the services concluded with the celebration of the Holy Communion.

It was a far plainer service than the present choral Eucharists, with the delicacy of white stone, rich flowers and twinkling lights. The celebrant was vested in a long full surplice open in front, with a black stole. He merely ascended one or two steps to the prayer desk, where he read the order of Morning Prayer, the Litany, and probably even the Ante-Communion service. Then retiring for a short time to the vestry room, he emerged in the ample, rustling folds of a black gown, ascended the pulpit above the prayer desk, and preached the sermon. Once more he vanished into the vestry, to appear again vested in surplice and stole for the Communion service, which was *said* before the table below the pulpit and desk. Procession, servers, lights and colored vestments were all far in the future — but the congregation were all good Churchmen, just the same. Only the psalms and canticles ever were sung, and then to the simplest tunes. Everything was in keeping with the comparative simplicity of the edifice itself.

For many years the first church did not even have a bell. Not many churches did then, and rings of chimes were unknown outside large cities like New York, Philadelphia and Charleston. But in those days no self-respecting town, as large as Hartford, would lack at least one bell, by which citizens might set their clocks and watches. Center meeting-house had one, and when it was torn down in 1805, the bell and clock were removed for a while to the belfry of Christ Church. About six years later the parish at last started a bell fund, and some of the subscribers were Congregationalists and Baptists. Although that bell weighed seven hundred pounds, it did not seem heavy enough for the tower of the second and present church, and was sold to Saint Paul's Church in

Riverton.

The first edifice served for about a third of a century, gradually becoming more and more cramped as the parish kept pace with Hartford's growth. Now and then it was repaired and redecorated, as in 1813, when the parish raised a fund to paint the interior. It was unheated, except by little footstoves and the visible breath of the congregation. That was endured until the winter of 1815-16, when two brick chimneys were erected for stoves. No doubt old-timers mumbled that luxury was creeping up on a softened generation. The simple fact is that the winter, following a furious hurricane, was one of the bitterest on record. Besides, the Center meeting-house was getting stoves, and it would never do for Episcopalians to fall behind! Many did not regret the days when parson and flock had to freeze it out together, and the Communion bread was known to "rattle sadly" on the paten. Warming — or half warming — the church was a perennial source of trouble, for somebody was forever complaining about the stoves. The question was not laid to rest until furnaces were installed about 1845 — after the present church had been standing for some sixteen years!

Other inexhaustible topics were lighting and seating. Not until 1822 did the glimmer of candles give way to the steady glow of whale-oil lamps, which cost the young men of the parish one hundred dollars. The sexton, who already thought he was overburdened, is said to have been annoyed by his new duty of filling, trimming and lighting them. In all honesty, he did have a lot to do! For the grand sum of forty dollars a year, he rang the bell for services, swept and dusted the church once a week, blew the organ bellows, cleared away the heavy snows of winter mornings, fetched wood and made fires, and washed the surplices twelve times a year. Every time he filled, trimmed and lighted those fussy lamps for evening service, he received fifty cents extra.

The old seating customs are interesting, and left records that show the parish's growth from time to time. The parish leased the pews, which in those days were considered a reliable source of revenue. Free seats, now taken for granted in the Episcopal Church, were then the exception. In 1805 there were only thirty-eight pew holders, who paid prices ranging from four up to twenty dollars a year. By 1822 there were eighty-three, including eight in the galleries, and two pews were reserved for widows. Something had to be done to increase the seating capacity, and the parish voted to substitute modern "slips" for the old-fashioned square pews. Students from Trinity (then Washington) College sat in the galleries, with occasionally disturbing results. In 1817 the vestry voted to provide seats for pupils of the newly-founded Hartford Asylum for the Deaf and Dumb, a prophecy of the services held in the cathedral by the Silent

Mission, until January, 1942.

Steady growth of the Episcopal Church in Hartford impressed upon the parish the futility of tinkering with the old church, and suggested the wisdom of a new one. Since 1795 a startling change had come over the minds of American Churchmen, respecting sacred architecture. By 1820 the Christian romantic movement in literature and art was in full swing, and Greek classical buildings were beginning to seem rather pagan. Gothic was coming into fashion as the only distinctively Christian architecture. Here and there were Gothic edifices like Trinity Church on New Haven Green, and young clergymen like John Henry Hopkins — later Bishop of Vermont — were studying Christian architecture of the Middle Ages. The results were not always fortunate: so-called Gothic ornaments sprouted fearfully in Puritan meeting-houses, and one still sees pointed abbey windows combined with Greek porches.

The new spirit came to Hartford with the return of the Reverend Nathaniel Sheldon Wheaton, from his trip to England in 1823 and 1824, to seek aid for the new Washington (now Trinity) College. With suggestions from Bishop Brownell, Doctor Wheaton and the architect Ithiel Towne worked out a design, which united features of various English churches, especially York Minster. In 1826 the vestry appointed a committee to procure plans for a church, and Mr. Towne, designer of Trinity Church in New Haven, drew them. There is a tradition that Doctor Wheaton carved with his own hand some of the odd little faces that grin down upon the shopping crowds and the streaming traffic.

After much discussion of sites, the present one seemed inevitable and was selected in April, 1827. Ground was broken in the following summer. This fact explains the puzzling date on the cornerstone, which was not actually laid by Bishop Brownell until May 13, 1828. The building was roofed before the next winter. On December 23, 1829 the Bishop, the visiting clergy, the wardens and vestrymen, and the congregation assembled for prayers in the old church and then went in solemn procession to the new one. The service of consecration was performed by Bishop John Henry Hobart of New York, acting for Bishop Brownell, who was on a long missionary tour, planting the Church in waste places of the South. Prayers were read by the Reverend Professor Humphrey and the lessons by the Reverend Professor Potter of Washington College. The instrument of donation was read by the Rector, the Reverend Nathaniel S. Wheaton, the sentence of consecration by the Reverend William Jarvis, Rector of Trinity Church, Chatham (Portland), and Bishop Hobart delivered the sermon.

The old lot was sold in 1830, and the building was purchased by Holy Trinity (now Saint Patrick's) Church, the first Roman Catholic

parish in Hartford. It was moved to Talcott Street, and the spire was amputated, while the basement was fitted for a parochial school. It was reconsecrated in 1831 by Bishop Fenwick of Boston, and was completely destroyed by fire on May 11, 1853.

The new church — as Bishop Brownell remarked — was and still is one of the finest fruits of the Gothic revival in America. It cost a staggering sum for that time: over forty-three thousand dollars up to March 1, 1830. The building's mere size was impressive: there were seats for more than thirteen hundred people — yet within a short time nearly all were rented. The parish and the vestry strove to be worthy of the magnificent fabric, by bestowing the most careful attention upon its maintenance and improvement. That reverent attitude has persisted to the present day, with renewed and increased devotion since the venerable church became the cathedral of the oldest Episcopal diocese in America. It is recorded that "No young wife was ever more careful of her new house than were these men of the building which they had recently erected, and of which they were justly proud."

In 1830 a parish meeting voted to hire a man "to attend in the Gallery during divine service, until Easter, to prevent the church being defaced." The wardens and vestry were requested to appoint beades to preserve order in church, and to start a prosecution against anyone who defaced the building or behaved in an unseemly manner. Six years later the vestrymen, through a committee, asked the *town* to appoint tything-men for the next year, to oversee the galleries, and ordered the clerk to obtain staves for them "as a badge of office"—and perhaps for a more practical use! As the young ladies of Miss Draper's Female Seminary doubtless were above suspicion, they must have been thinking about the penknives of the youngsters from Trinity College.

Almost from the beginning improvements, repairs and additions have contributed to the splendid fabric we see today. In 1833 the pillars of the nave were secured against dry rot. Three years later a committee was named to select a suitable font; and in 1840 the vestry thanked Miss Hetty B. Hart for her gift of a beautiful one, and Mrs. Elizabeth Hart for an episcopal chair. The present font, acquired in 1890, formerly stood in the southwest chapel of the Nativity, but is now located in the chapel of Saint Dorcas at the northwest corner.

The most impressive early accomplishment was the completion of the tower, which for some years was left as a rather unsightly stump. In 1833 the vestry appointed a committee to obtain a plan. A campaign for subscriptions began in April, 1838, and within a few months secured over four thousand dollars, largely through efforts of "the younger and ambitious element." A new tower meant also a new and larger bell, pur-

chased in 1839. In 1864 the parish began to want a set of chimes. They came nearly fifty years later, to ring in the year 1913. In 1853 was ordered the dignified, Gothic iron fence that now encloses the church lot.

Even before completing the tower, Christ Church undertook a work of the deepest meaning, not only to itself, but also to the Episcopal Church in Hartford. Early in the last century every large parish considered it essential to have a separate chapel or lecture room for weekday services and special occasions. A chapel was proposed in 1832, and three years later the parish resolved to erect one back of the church, on the present site of the old parish rooms and choir hall. It cost around twenty-five hundred dollars, and in old photographs appears as a far from beautiful, red-brick edifice, not at all harmonious with the style of the church.

Its claim to remembrance rests upon the many events, deeply affecting Hartford's religious life, that took place within its walls. There in 1841-42 were held the first services of the newly-founded Saint John's Church, the second Episcopal parish in this city, a daughter of Christ Church. In December, 1850, the Episcopal City Mission Society was founded there, by members of Christ Church and Saint John's. The result was a third parish — old Saint Paul's on Market Street, with free seats, expressing an ideal of the Church for all souls, especially the poor. In 1856 the chapel became a place of worship for the German immigrants, free of charge whenever they wanted to use it on Sunday. There were held important meetings, lectures, social gatherings, and weekday services from time to time. That homely old building remained a practical necessity in parish life, until succeeded by more elaborate accommodations for the many activities of a downtown church.

Modern and social features crept in steadily after the middle of the century, displacing old inconveniences and bringing in a flood of new customs and comforts. When Hartford went in for modernism about 1849, by adopting gaslight, the vestry appointed a committee to consider using it in the church. It sufficed until around 1905, when electric lights appeared.

The deeply-rooted custom of selling seats — which some of the clergy hated — slowly yielded to the idea of a free church, which spread after 1840, especially from the example of the Church of the Holy Communion in New York. In 1852 Christ Church had a committee to procure "movable seats," evidently for newcomers and strangers who had no regular places. Ushers were named in 1859 and 1863, to "show" strangers to the seats reserved for them. As late as 1869 it was voted to assess the seats for "a sufficient sum to cover the ordinary expenses of the parish." The break with antiquity came in 1881, when the vestry

planned to allow free sittings at the proposed evening service. It must have seemed inconsistent to have favored free seats at Saint Paul's and bar the stranger and the poor in the mother church! Colored folk were always made welcome in the new church. In 1829 the vestry appointed a committee to assign them two seats in each gallery. Two years later the parish gave them one pew in the south and two in the north gallery — a prophecy of the distant time when Christ Church would shelter the early services of Saint Monica's.

As the century wore on, increasing activities began to tax the resources of the church and the old chapel. Everyone agreed that there must be more adequate accommodations for all meetings. Among the far-sighted, who expected the parish to become a downtown church some day, was Lucy M. (Mrs. James) Goodwin. In November, 1878, she announced her desire to give a recessed chancel, and a parish building, with a chapel and rooms for social and business meetings. The parish at once approved, accepted the plans with joy, and appointed a committee to raise funds to purchase more land back of the church.

The old chapel disappeared under the wrecker's mattock, and on its site rose the beautiful, recessed chancel, the chapel now used as a choir room, the vestry, a rector's study (now an office room), and the upper rooms now occupied by offices and the Church Missions Publishing Company. In April, 1881, the members accepted a fund of five thousand dollars to maintain the parish rooms, given by Mrs. Lucy M., James J. and Francis Goodwin. In 1888 the new chapel received, in memory of Miss Mary Goodwin, a reredos illustrating the good works of Dorcas, which now adorns the northwest chapel in the church. In the meantime the munificence of several members began to enrich the interior of the church itself. Doctor Gurdon W. Russell gave the reredos for the high altar in 1879. Nine years later Miss Alice Taintor donated the choir stalls, and the choir later was moved down from the gallery. The interior therefore began to assume its present aspect.

The matter of a rectory had long been a subject of discussion and of considerable worry. In January, 1884, the parish accepted the gift of a house and lot on Winthrop Street for a rectory — a plan proposed as early as 1856. Later the property was sold, as the neighborhood changed to business and tenements. On the death of Miss Alice Taintor in 1911, her house at No. 28 Garden Street was left to Christ Church for a rectory, and was occupied by Dr. Goodwin and later by Dr. Colladay. When Christ Church became a cathedral, the house became the Deanery, but on January 1, 1923 became the Diocesan House. The Dean then moved to the Russell mansion at 207 Farmington Avenue, given to the parish by its historian, Doctor Gurdon W. Russell, and his wife

Mary J. Beresford. This is now the new Diocesan House.

The next extensive group of additions to the church came between 1900 and 1917. Brownstone pinnacles surmounted the side walls in 1902, completing the Gothic plan drawn by Ithiel Towne and Doctor Nathaniel Wheaton, seventy-five years before. By 1915 the old parish rooms obviously were too small for the manifold activities of what had become virtually a downtown, cathedral parish. The munificent answer to the need is the present Cathedral House, dedicated in 1917, in memory of James Junius Goodwin, one of those who had a vision of the parish's service to the whole community.

About the same time, the old chapel became a spacious choir room. Its reredos of rich mosiac was installed at the northwestern corner of the church, which became the chapel of Saint Dorcas, balancing the chapel of the Nativity on the south side, now used for daily service. The former altar of the church was placed in Saint Dorcas's chapel, as a memorial to deceased rectors and bishops who had ministered at it.

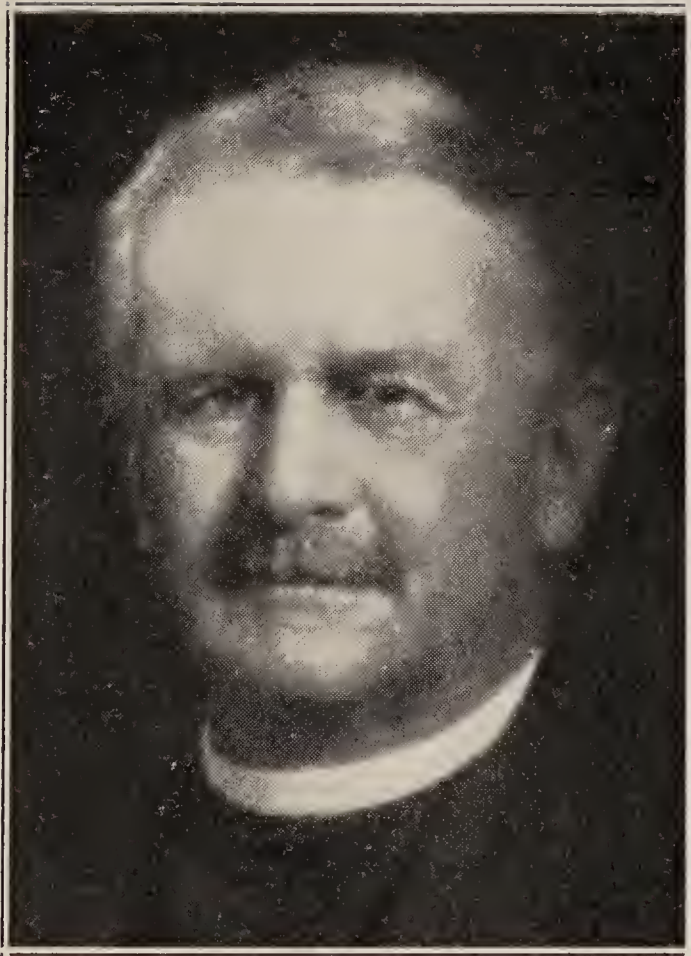
The new parish house not only provided the long-desired space for parochial functions of all kinds, but also looked forward to the creation of a cathedral, by including a large hall where the annual diocesan convention now meets. A worthy structure stood ready for the decision to make old Christ Church the long-projected cathedral of the Diocese of Connecticut.

III. CHRIST CHURCH CATHEDRAL

The election of the Reverend Samuel R. Colladay as rector in October, 1917, proved to be the first step towards realizing that ideal. In him the Episcopal Church in Hartford found one who cherished a vital interest in the services of a cathedral to the city and the diocese — in worship, fellowship and social service.

For many years the project of a cathedral had been "in the air," and shortly after his accession Bishop Chauncey B. Brewster tried to bring it down to earth by urging it upon the diocesan convention. Other dioceses were actually building cathedrals; why not Connecticut, the oldest American diocese? Bishop William Croswell Doane, formerly rector of Saint John's in Hartford, had shown the true meaning of a cathedral at All Saints' in Albany. In New York the mighty pile of Saint John the Divine was rising slowly on Morningside Heights, fulfilling the vision of Bishop Henry Codman Potter.

Gradually the idea permeated the mind of the diocese — or at least won the leaders — and Bishop Brewster's plea for a diocesan church, at the convention in June, 1912, apparently won over the remaining waver-



THE VERY REVEREND
SAMUEL RAKESTRAW COLLADAY, D.D.
FIRST DEAN OF CHRIST CHURCH CATHEDRAL

ers. About one year later — June 12, 1913 — the legislature granted a charter, incorporating the trustees as THE CATHEDRAL CHURCH OF THE DIOCESE OF CONNECTICUT, giving power to establish schools and religious and charitable works, and outlining the present organization. The bishop is a trustee and the presiding officer of the corporation, which determines its own constitution and makes its own laws and rules. The trustees elect officers, and agents to maintain the property. The constitution, which gives the name CHRIST CHURCH CATHEDRAL, provides for managing the property and business, maintaining worship, and carrying on the cathedral's work. The corporation is the chapter, consisting of the bishop or bishops, the dean, canons, six archdeacons, chancellor and treasurer, and other representatives of the clergy and laity. The chapter keeps regular minutes and meets three times a year. The dean, who is the real genius of the cathedral, is elected by the chapter on the bishop's nomination. All officers perform duties demanded by the cathedral statutes, which also provide for standing committees of the chapter on buildings and grounds, and finances. The cathedral congregation includes all regular, contributing communicants, and all legal members of the old parish of Christ Church.

Inevitably it seemed, the trustees selected Christ Church as the cathedral, and the Diocesan Convention of 1917 heartily approved. On Easter Monday, April 21, 1919, the parish of Christ Church accepted the invitation of the trustees and the diocese, and voted to turn over to the cathedral corporation its property and affairs. The Diocesan Convention of 1919 therefore declared Christ Church to be the cathedral church of the Diocese of Connecticut. It has the same rights and duties and representation in the convention, as any other parish; and the convention annually chooses one clerical and one lay member of the chapter.

The most important event in the parish's long history took place on Trinity Sunday, June 15, 1919, when Bishop Chauncey B. Brewster declared Christ Church to be the cathedral of the diocese. At the same time he announced the election of the rector, the Reverend Samuel R. Colladay, as the first Dean. That place he filled with distinction until 1936, when he retired and was elected Dean Emeritus.

On that memorable day nobody realized more clearly than he, that a cathedral is much more than a constitution and a building. It is the spiritual powerhouse of a diocese. The original Greek word, *kathedra*, referred to the bishop's seat or throne in his church. When he is in the sanctuary, the bishop really sits not in but *on* his cathedral! His chair in each parish church actually represents the cathedral, as if a piece of it. A cathedral is the church for a whole diocese, with the bishop as its rector. It is open to all members, and in a still larger sense, is also a "house

of prayer for all people." It is the natural place for diocesan functions, such as meetings of the convention, consecrations of bishops, and ordinations of deacons and priests.

One of the charming and distinctive features of our cathedral is that it keeps the character of a parish church. At the change in 1919, its congregation and friends felt that the new state had not changed its essential nature, and that it would always be *Christ Church*. They were not to become just poor relations of a newly-rich and proud institution. In fact, the venerable church has done rather well, in escaping the cold "institutionalism" that can — and does — lay its dead weight on religious organizations without old and vital parish traditions.

When Dean Colladay entered on his new duties, he really had to create a cathedral atmosphere, of which most of the clergy and laity knew virtually nothing. Almost immediately he sailed for England to study customs in the great cathedrals. He returned with a rich store of ideas, which he applied and perfected, until his own cathedral had a dignified and beautiful worship that inspired the parishioners and many a visitor from other churches. Gradually the diocese became used to the cathedral's stately life, and began to look upon the venerable fabric itself with a new interest, as it became the symbol of diocesan spirit. Dean Colladay was especially anxious to center devotion in the Holy Communion. At Christmastide, 1925, he introduced certain usages which he had noted in the services of English cathedrals, particularly those of Chester Cathedral.

The new spirit of reverence and devotion was reflected in every aspect of parish life, and most vividly in the fabric itself. When it appeared that the church would become a cathedral, the chancel was altered and renovated, and at the great service on June 15, 1919, the bishop dedicated many memorials, including: a stone altar in memory of the Reverend Doctor James Goodwin, late rector; the enlarged reredos; stone seats; the bishop's throne; a choir parapet; the dean's stall; sanctuary lanterns; and a new altar cross. Throughout Dean Colladay's ministry, the love and devotion of members continually added richness and beauty to the church. In May, 1921 four hanging electric lamps were placed in the sanctuary, and at Easter in 1925 six more were hung in the nave. The Litany desk was blessed on July 17, 1921. Upon it, on Maundy Thursday of 1922, was blessed a Litany Book, bound in purple morocco and bearing a bronze cross, in memory of the Reverend Doctor Samuel Hart, archivist of the diocese.

Constantly beautified and enriched by many gifts, the parish's devotional life flowed on, and received new currents from all the services and observances connected with the cathedral. Following Dean Colla-

day's ardent desire to center worship about the Eucharist, three weekly celebrations of the Holy Communion began in Lent, 1919. The regular Sunday schedule of services was developed to include two celebrations, Church School devotions, and matins with a sermon in the morning, with evensong after dark.

Even all these services did not round out the full corporate devotion of the cathedral parish. People came to love the vesper carols and midnight Eucharist at Christmas, and the creche in the children's corner, with its carved figures of the Holy Family and the shepherds. Dean Colladay stressed the three-hour service of meditation on Good Friday, and saw its natural fruits in a great increase of Easter communions and of attendance at early celebrations. The cathedral has helped to promote unity among the outlying parishes, through the thronged annual service of presentation of Lenten mite boxes for missions. On that occasion hundreds used to realize what the cathedral meant to them and their parishes as a center of Church life and works.

While devotional life bloomed with a new luxuriance, the social side of a cathedral parish grew steadily. In anticipation of the demand, Mrs. James J. Goodwin, in memory of her husband, gave the parish house with an eventual endowment of one hundred and twenty-five thousand dollars. The edifice was dedicated on October 5, 1917, in a strenuous war period, when the parish and the Red Cross could use all the available room. Now known as the Cathedral House, it shelters a great number and variety of diocesan and parochial meetings.

Few people, even of the congregation, fully understand and appreciate the amazing scope of the cathedral's diocesan and community services. Some years see as many as forty meetings for diocesan business, besides many special services for the diocese and the six archdeaconries. The diocesan convention, Woman's Auxiliary and Clergy Conferences meet at the cathedral, and the bishop comes for ordinations and confirmations. The Diocesan Lending Library and the Church Missions Publishing Company — the latter of national scope — are located in the cathedral buildings. There are many meetings of community groups outside the Episcopal Church, and for the benefit of the Church's Italian, Negro, domestic and foreign missions. The Dean oversees Saint Monica's Mission and is treasurer of Saint Paul's Italian Church. The cathedral clergy are in charge of Grace Church, Newington.

Dean Colladay earnestly desired to make the cathedral a more than nominal center of missionary work. Especially in times of distress like the economic depression of the early 1930's, the smaller and weaker parishes never turned to him in vain. In addition to Newington, the cathedral clergy for some time served Saint Andrew's Church in Thomp-

sonville; little Calvary Church in Colchester, which does not have even a building; and Saint James' Church, Glastonbury. Dean Colladay used to visit regularly at Rocky Hill, to administer the Holy Communion to a few devoted Episcopalians.

The same missionary spirit has made the cathedral a place of continual intercession for "all sorts and conditions of men." Not only for families and individuals of the congregation, but also for parishes and missions of the diocese, and for the Church's work throughout the world. Every day the cathedral is open for prayer and meditation, and every year there are more than a thousand services, mostly celebrations of the Holy Communion.

A principal reason for the cathedral's establishment was that it should become a center of what is somewhat vaguely called "social service" — which really is religious service. Nearly forty years ago the inspiration for this branch of the Cathedral's program sprang from the acute social consciousness of the Reverend James Goodwin, and the example of several great institutional churches, particularly in New York City.

As early as 1907 an editorial in the *Evangel* mentioned the pressing need for a deaconess or special parish worker. For some years previous such work had been performed by Miss Faith Collins, "with a devotion and an unselfish generosity rarely seen." Her health failed, and at Christmas in 1906 she was succeeded by Miss Alice Blake, a graduate of the Philadelphia Training School for Deaconesses, although not professed. She became parish visitor and choir mother, and superintended the kindergarten, the sewing school, the Little Saint Margarets, the choir boys' weekly Bible class and social meetings, the boys' and girls' clubs, and the home department and cradle roll in the Sunday School.

The creation of such an office was a novelty to the parish, which always had depended upon volunteer services, and to some it must have seemed an unnecessary luxury. But Doctor Goodwin, who clearly saw the inevitable trend, considered a salaried woman worker as an essential, and carefully explained the situation in the *Evangel*. Voluntary contributions met the expenses at first, but he suggested that eventually they must become part of the regular parish budget. In 1908 Miss Blake resigned and went to New York City.

Her successor was Miss Susan Louise Sprague, also a graduate of the Philadelphia Training School. In November she began her work, as parish visitor and superintendent of all the young people's activities. She contributed a most valuable and long remembered service, by calling among the poor, superintending the Sunday School, and working among the young girls. When she left the parish on July 1, 1914, the Women's

Guild gave a supper in her honor, with Rector and Mrs. Goodwin present.

The new parish house brought a noticeable growth of social work. From 1923 to July, 1926, Mrs. Philip Lee served as the parish visitor, at first voluntarily. She filled a much-needed role, as the calling had grown to formidable proportions, and much of it required a woman of some experience in such work. In the spring of 1926 it was arranged to have somebody in the parish office all day from Monday to Friday, and on Saturday morning. By that time the office staff had grown to three — Mrs. Lee, Miss M. L. Randall as parish secretary, and Miss Barbara Rommell as bookkeeper.

Mrs. Lee moved from the city in the summer of 1926, and was succeeded on September 1st by Mrs. Leonard O. Melville, wife of the lay-reader at Grace Church, Newington, who was then a student at Berkeley Divinity School.

After twelve years of service as Cathedral Secretary, and two years as Parish Visitor of old Christ Church, Miss Mary L. Randall tendered her resignation in the summer of 1929. Her remarkable knowledge of the Church; her cultural background; her wide reading; and her many years of experience as Parish Visitor in Holy Trinity Church on the east-side of New York, make her services invaluable. One of her special contributions to the Cathedral office was the "setting up" of a most efficient card index system of the parish roster and the very accurate keeping of the Parish Register. Although she had retired from active duty as a member of the Staff, her advice and counsel was often sought in the succeeding years when she continued as a valued member of the Cathedral.

Miss Florence Coykendall, who had been a part-time assistant in the Church School while studying at the Hartford Theological Seminary, now assumed the combined duties of Director of Religious Education and Cathedral Secretary. She relinquished this work the following year upon her marriage to the Reverend Lynde E. May, Jr.

The work had grown to such proportions that it seemed best to have a full-time Secretary, as well as a Religious Director and Social Worker. In 1930, Miss Selina L. Winter, for many years a member of old Christ Church, who had had wide experience in the business world and as assistant to the rectors of St. James' Church in Danbury and the Church of the Holy Communion in South Orange, N. J., was appointed Cathedral Secretary. She has served in this capacity under all three Deans. Her work has been distinguished by her great love of people, her deep interest in the Church, and her eagerness to serve.

Mrs. Frederick Eberle (nee Barbara Rommell) who had been bookkeeper for the Cathedral, as well as Secretary of the Church Missions

Publishing Company, felt that her duties at home should command her full time, and her resignation in 1933 was regretfully accepted. Mrs. Theodore W. Pomeroy was her successor, and she fulfilled her duties in a most conscientious and efficient manner. Mrs. Pomeroy was also for many years, previously to her association with the Cathedral Staff, a special volunteer visitor and Choir Mother of the Church School Girls' Choir. When serious illness caused her enforced leave of absence in 1939, she was greatly missed. Miss Thelma L. Hungerford then took over the duties of Cathedral bookkeeper and has proved very helpful in every way.

It seems fitting that something should be said of the fine services of Miss Constance Marsh Gay who served as a volunteer member of the Cathedral Staff for many years. Her untimely death caused by an automobile accident in 1941 brought deep sorrow to her many friends in the Cathedral and in the community. She was an expert accountant and rendered valuable assistance in the auditing of the benevolent accounts and as Treasurer of the Church School. For one of the Cathedral anniversary observances she compiled the "Book of Memorials" descriptive of all the beautiful memorials in the Cathedral Church. She was custodian of the Book of Remembrance. Her personal services to the afflicted and those in sorrow will not soon be forgotten. Her memory is precious to all who had the privilege of her friendship.

In the fall of 1930, Mrs. Leonard O. Melville, who had graduated from St. Faith's School for deaconesses and other women church workers, the previous May, became a member of the Cathedral Staff as director of the Church School and Social Worker. About that time the country was hit by the economic blizzard which began in 1929-1930, and the enormously increased demand for social and relief work gave Mrs. Melville unlimited opportunity for the exercise of that special training she had received in social work.

At this time, the Open Hearth, in which Christ Church had always taken a great interest, was taxed beyond its capacity for the sheltering of homeless and jobless men, and the city had no Municipal Shelter for them. The Reverend Robert B. Day (now Rector of Christ Church, Roxbury) did a notable work at Christ Church Cathedral for these men. Under his supervision, the lower floor of the Cathedral House was turned into dormitories where the men were given lodging for the night and supplied with breakfast the next morning. Tradition says these men were sometimes strenuously taught by Mr. Day that cleanliness and godliness go together. Mayor Walter E. Batterson "cited" Mr. Day for his admirable piece of community service.

The winter of 1930-31 was especially severe, and the cathedral

strove to mitigate suffering, largely through generous help from the parishioners, which amounted to about three hundred and fifty garments and twenty-six hundred dollars. The parish provided also free treatment for about forty-five persons at the Hartford Hospital, and gave about ninety dollars monthly, in pensions to needy parishioners and others.

During the depression years the *Evangel* repeatedly begged for clothing. "Extra! We need, at once, a baby carriage and a crib for a six months' old infant." And again, "Winter is coming, and the cupboard is bare!!!" From the parish house flowed a steady bounty of food, clothing, shoes for school children, medication, hospital care, coal, and occasionally rent. There were many calls for help in remedying family troubles, which often assumed dangerous aspects because of the financial pinch. The Laymen's Association generously aided the social work, from a fund derived from a play at the Bushnell Memorial. The parish beds at the Hartford Hospital prevented many from falling hopelessly into debt on account of sickness. This work opened to many a door to spiritual help, and strengthened the parish's own religious life.

Even after the worst phase of depression and unemployment had passed, need persisted because many people were paying up old debts. The number of people enjoying the advantage of the hospital beds, ran into the hundreds. Family relief work continued to be the largest field of service, and the Hartley-Salmon Clinic gave invaluable assistance with "problem children." Pitiful cases of destitution continued to crop up, people continued to need — and found — employment, especially in home work and care of children. The cathedral's department of social service became a recognized agency, cooperating with all the public and private agencies in city and state and working with individuals as well as families.

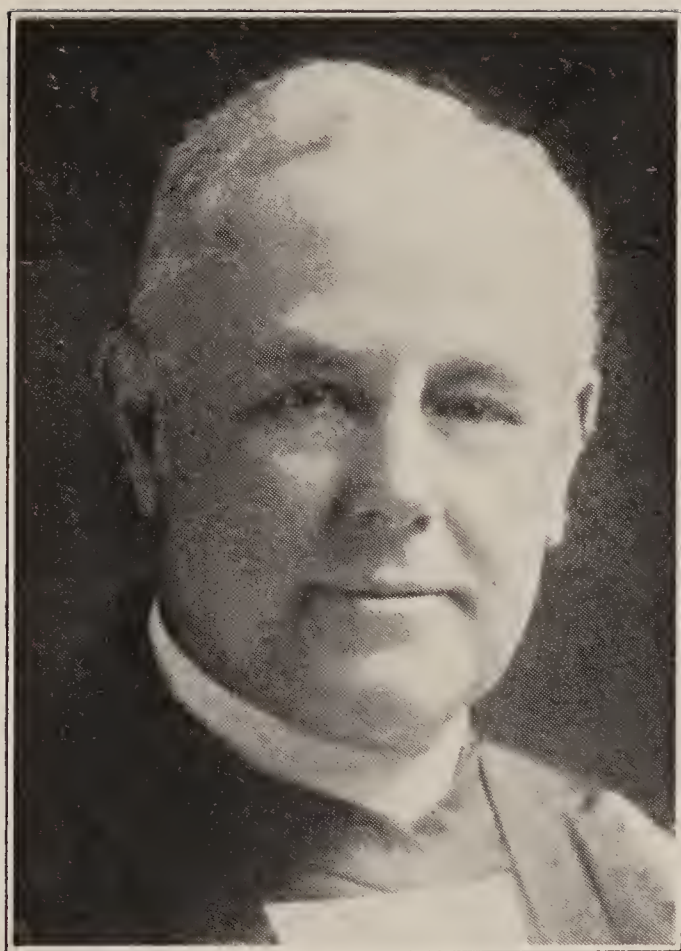
While carrying on all this work, the cathedral has tried to keep abreast of all the usual parish calling, and its work in neighboring institutions. The clerical and office staff call on members of the congregation as often as possible. All the local hospitals are familiar with the cathedral clergy, through their regular and special pastoral visits, even to out-of-town people. Services have been held at the Hartford Hospital, the Wildwood and Cedarcrest sanatoriums, the Woman's Aid, the Church Home, and other institutions in and near the city. Through this work, maintained year after year, the cathedral has become truly what Bishop Brewster wanted it to be: *a house of God for all people*; not simply for Episcopalians, but for those of all faiths, or perchance of no faith. Many of the latter class have come to know the faith and love it.

IV. THE PARISH AND FAMILY OF CHRIST CHURCH

Christ Church was the thirty-sixth parish of the Episcopal Church in Connecticut. It was founded long after the Church had become powerful in several towns settled much later than Hartford — such as Newtown, Danbury, Woodbury, Redding, Waterbury, Plymouth, Simsbury and Hebron. For many years it was far surpassed in strength and importance by parishes which today are much smaller. In 1812 Saint Michael's in Litchfield and Trinity Church, Newtown, were wealthier. As late as about 1850, one of the rectors declined a call to Newtown, because he did not feel equal to a greater burden! In early diocesan records the parish is not so prominent as one today would naturally think. It sent no lay delegate to the convention until 1802, forty years after its first organization and sixteen after its revival. There was no settled rector until 1801. At that time there were only *six* regular communicants; ten years later, but thirty-four. Many of the present "country" parishes could do much better. The first parochial report, in 1812, showed only eighty families, including twelve or fourteen in Windsor and East Windsor.

Such a comparatively humble station startles one familiar with the parish's present influence in the diocese. It was due to several forgotten facts. Christ Church then was situated in the very stronghold of Puritan Congregationalism. When it was founded, the present area of Hartford County was almost solidly Congregational, with only three Episcopal churches outside Hartford — Simsbury, Granby and Bristol. Even in 1817-18, when the Toleration and Reform Party swept the state, Hartford County still gave a majority for the Congregational-Federalist party. As late as 1800 Hartford was relatively less important than today, surpassed in population and wealth by several other towns. Churchmen here were not of the very wealthy class, as financial records of the parish clearly show. The early subscription lists contain few large givers, and the erection of the first building must have taxed resources to the utmost. Congregationalism had most of the wealth, while Episcopalians, Baptists and Methodists were comparatively poor. Whatever it was elsewhere, the Church in early Hartford was no special preserve of the rich and well-born. Growth was almost painfully slow. The parish records from 1802 to 1810 reveal only one hundred and fifty-seven baptisms and sixty-eight marriages: not an impressive showing after over forty years of effort.

The great expansion of wealth and influence came after 1820. A new era began with the rise of a Toleration Party in state politics, and the disestablishment of the Congregational Church in 1818. Prestige came from the increasing influence of Churchmen in politics, business and edu-



THE RIGHT REVEREND
EDWARD CAMPION ACHESON, D.D.
SIXTH BISHOP OF CONNECTICUT

cation, and especially from the founding of Washington (Trinity) College in 1823. The Church here also felt the force of clergymen like Philander Chase, Nathaniel S. Wheaton and Bishop Thomas C. Brownell; and the consecrated energy of such laymen as Charles K. Sigourney, William Imlay and George Beach. It was no longer an oddity to be an Episcopalian.

By 1825 Christ Church was growing at a rate that would have amazed the little band of 1762, or even of 1795. At the annual meeting in 1827, thirty men desired to become legal members of the "society" or parish. Twelve years later there were one hundred and sixty-two voters, probably representing almost as many families.

Growing prosperity brought a significant change in the method of support. The early way of maintaining parishes was by taxing the members. Christ Church avoided that irritation as far as possible, striving to raise funds by renting pews and taking collections at services. Offerings were small, and there were deficits, which had to be met by special subscriptions. The last recorded tax was in 1844, for by that time the parish was becoming able to live on voluntary offerings and pew rents. The disappearance of the hateful "church rate" marked the start of our modern way of voluntary sacrifices by the faithful. It reflected a new spirit of expansion and missionary effort in the Episcopal Church of Hartford.

By 1840 Hartford was bursting its village shell and becoming a thriving small city. The spacious old house lots had been divided and new streets ran through the former pastures, gardens and orchards. A solid settlement extended from Park Street to Keney Tower and from the river to High Street. In 1847 there were ninety named streets, three district schools, a high school, eighteen hotels and sixteen churches, including two Episcopal. Nearly eighty years had passed since the founding of Christ Church, which for generations had been the only spiritual home of Churchmen in Hartford and surrounding towns.

But it was no longer alone. There was a new church, Saint John's, standing as the city directory quaintly said, "near the Stone Bridge" on Main Street. Saint John's grew from the astonishing increase of Christ Church, especially since the erection of the new building. There was not a single vacant pew, and the rector saw no remedy except to enlarge the church at great expense or to divide the parish. A special meeting weighed the matter on March 15, 1841, and only three days later Saint John's started with thirty-seven members. The first meeting of the new parish took place on April 19.

No ill feeling attended the separation, and eighteen members of Christ Church subscribed over sixteen hundred dollars for the new

church. At its consecration on April 20, 1842, the rector of the mother church delivered the sermon, and his wardens and vestrymen joined in the procession. Under the pastoral care of Arthur Cleveland Coxe, later Bishop of Western New York, Saint John's within a few years grew to two hundred and fifty communicants. Its fine old church, a landmark in the city, was torn down in 1907 to make way for the Morgan Memorial. The present Saint John's on Farmington Avenue, consecrated in 1909, marked the westward drift of population and showed a far-sighted appreciation of the future growth of West Hartford.

The loss of many fine members did not bring the decline which some feared. It spurred Christ Church to such zeal that within a few years the empty seats were filled. Again rose the problem of enough room in the inn — this time for the poor and the stranger. It became more pressing that ever, as older and wealthier native families moved westward towards "the Hill", while the poor and the immigrant gathered on the "East Side." The conscience of the city churches stirred, and in 1850 a joint meeting of members from Christ Church and Saint John's founded the Church City Mission Society. As missionary the society chose the Reverend Charles Richmond Fisher, who served until his death in 1876 and became affectionately known as "Father."

The mission, which became a parish in 1857, met in halls until the completion of Saint Paul's Church, Market Street, on land given by George Beach for religious purposes only. The mission was supported largely by the Society, managed by three men from each of the mother parishes. Although it did a great and noble work, Saint Paul's was not a permanent necessity, especially after Christ Church and Saint John's offered free seats. It declined after the death of its genius, Father Fisher, and in 1878 was dissolved and consolidated with Christ Church. Later the building became a Lutheran church, as the congregation included many Germans. In 1898 Saint Anthony's Italian Roman Catholic Church bought the building, and worshipped there until its present edifice was erected. It is now a parish house called "Casa Maria," with a tiny garden containing a grave.

Saint John's, inheriting the missionary zeal of its parent, presented to Christ Church a rather numerous brood of descendants. In 1859 the parish began a Sunday School in the "Meadow" district. Within seven years it progressed from the Mission of the Holy Innocents to the Parish of the Good Shepherd, to which Mrs. Samuel Colt presented a handsome church. The Reverend Henry M. Nelson, assistant at St. John's, became the first rector. Almost at once the new parish planted Trinity Church in Wethersfield, which for two hundred years had been sealed against Episcopal influence. From Saint John's sprang also Saint Gabriel's in

Windsor, founded in 1842 and in 1865 renamed Grace Church. Another child was Grace Church in Burnside, established in 1854, but in 1865 removed to East Hartford center and called Saint John's. Saint James's Church in Hartford, organized in 1868 as the Church of the Incarnation, originated in a Sunday School under the auspices of Saint John's, in the old Trinity College buildings at the site of the State Capitol. The moving spirit was the Reverend Professor John T. Huntington, who became the first rector. As the church at Park and Washington Streets became engulfed by business, in 1926 the congregation moved to a new parish house on Zion Street.

While all these descendants were coming into the world, Christ Church benevolently regarded the progress of offspring in other places. Of her it could truly be said, *the aged shall bring forth seed*. The first Episcopal services in West Hartford were maintained largely by Christ Church in 1842-43, in the North Schoolhouse and the old Quaker meetinghouse on South Quaker Lane. Saint James's Church, which soon will celebrate its centennial, struggled bravely against many early adversities, but in 1853 was strong enough to erect its charming brick church facing the Green.

In the 1850's westward migration became so marked that a few Episcopalians on Asylum Hill began to long for a parish. They considered their somewhat rustic suburb a distinct community, as a mile was then a long distance from town. In 1859 only twelve of them organized Trinity Church, by consent of the rectors of Christ Church and Saint John's, which lost some of their oldest and most helpful members. From a very small group the parish grew into a large, wealthy and socially prominent congregation. Its great expansion dated from the election of the Reverend Ernest deF. Miel as rector, in 1893. Trinity Church was barely established, when some of its members saw a missionary field in Parkville. They started a Sunday School in the old brick schoolhouse on Baker Road (New Park Avenue) and called it Trinity Mission. It became Grace Chapel in 1868, and a parish in 1912.

In the 1860's rapid northward expansion began to raise imposing homes along the road to Windsor and on the lower part of Albany Avenue. Father Fisher began a mission in that district about 1864, and three years later Mrs. William Mather gave land for an Episcopal chapel. So began Saint Thomas's Church, organized in 1870 with twenty-four members, many of whom had belonged to Christ Church. Contrary to Dame Rumor, it was not a "spite church," a dugout for the disgruntled, for some who remained with Christ Church contributed to the building, intended as a memorial to Bishop Thomas C. Brownell. After a hard tussle with financial troubles, due to the panic of 1873, Saint Thomas's

attained prosperity, especially from 1889 to 1903, with the beloved George R. Warner. Later, in spite of gallant efforts, the parish declined as old members steadily removed to new parts of the city and their former homes filled with Jewish immigrants. In 1921-23 Saint Thomas's dissolved and reunited with the mother church.

Three other churches in the city owe their lives in part to Christ Church. Saint Monica's Mission for the Negro folk at first worshipped in the old chapel, although its inspiration came from the Reverend James W. Bradin of Saint John's, about 1904. After meeting in two other places, including Saint Thomas's, the mission settled at its present home on Mather Street. Saint Andrew's, Lenox Street, began about 1905 as a community church and Sunday School, including many who were not Episcopalians. As the "Albany Avenue Mission," it received assistance from Christ Church. In 1910 it became an independent parish under the pastorate of the Reverend John H. Jackson, then superintendent of the Open Hearth Mission on Grove Street.

That mission also owed much to the social conscience of Christ Church, and especially to the Reverend James Goodwin, who promoted it long before he became rector. Formerly it was sheltered by the building that now serves as the church of Saint Paul's Italian Mission. The latter started in 1910 and was organized in 1913 to meet the spiritual needs of unchurched Italian people, and always has enjoyed the interest and financial assistance of Christ Church. It was the latest scion of the many-branched family tree that began its astonishing growth in 1762. The old church now stands surrounded by a swarm of offshoots, which from time to time have claimed her tender care, and have more than a merely legal right to call her their cathedral.

V. THE CLERGY

The pioneer pastor was the Reverend Thomas Davies, who celebrated the first public services early in 1762. He graduated from Yale in 1758 and soon sailed to Great Britain for Holy Orders. As he was a native of Litchfield County, the Society gave him that vast region as a mission. Christ Church owes to him everlasting gratitude for his extra hardship in crossing the hills to visit the little flock here.

Throughout the colonial period the parish depended upon occasional services by priests from other towns. One was Roger Viets, missionary in Simsbury, Granby and other places, whose personal record book is one of the treasures of the Diocesan Archives. Covering the years from 1763 to 1800, it contains entries for services in Hartford between 1764 and 1775 — baptisms, marriages, communions and funerals. His

first celebration, with six communicants, took place in the old courthouse on March 2, 1766. He was among the most valiant soldiers of Christ in the colonial missions, for the Church's sake enduring persecution, imprisonment and exile. His parish was practically all Hartford County beyond the Talcott Mountains, and he made frequent trips into western Massachusetts. He was a Loyalist, and after the Revolution migrated to Nova Scotia, where he died in 1811. In 1800 he returned for a short visit to his beloved Simsbury, saw his old friends and performed a few services.

Other priests gave Hartford as much care as their vast missions allowed. There was the Reverend Doctor Samuel Peters, the brilliant, witty and rather eccentric pastor of Saint Peter's, Hebron. In 1764 he preached at Hartford, Hebron, Coventry, Mansfield and Bolton. Now and then came the missionary at Middletown, Abraham Jarvis, who in 1797 became the second Bishop of Connecticut. In 1770 the Reverend Ebenezer Dibblee, pastor of Saint John's in Stamford, came to Hartford at the *earnest request* of the Churchwardens, and on Trinity Sunday preached "to a numerous congregation whose attention and behavior was good; the principal part being dissenters . . ." He forgot that in Connecticut Episcopalians were the dissenters. The Reverend Mr. Winslow of Stratford and the Reverend Jeremiah Leaming of Norwalk also served from time to time. The latter nearly became our first bishop, being the first man proposed at the historic Woodbury meeting in 1783.

During the Revolution services evidently were very irregular or ceased entirely. After the peace of 1783, fourteen priests in the state were overwhelmed, by the care of more than forty parishes, some of them far more important than Christ Church. Ministrations were infrequent until the building was ready in 1795. In July the parish engaged a lay-reader — Calvin Whiting, a graduate of Harvard in 1791 and a candidate for the ministry. He received £50 "lawful money" and his board from June 1, for reading prayers and sermons, eking out his living by keeping a boys' school in a building south of the church. He died in the following autumn and was buried in Center Church cemetery, where his monument still stands.

For several years efforts to obtain a settled pastor were fruitless, because of the parish's poverty and the shortage of clergymen. In December, 1799 the wardens and vestrymen were empowered to employ temporary supplies for three months, until they could find a priest who would be willing to settle. For a time the vestry conducted a dangerous dalliance with the Reverend Ammi Rogers of Ballstown, New York. He was in Hartford in October, 1800, performing services and preaching a

few Sundays. Bishop Jarvis, who couldn't bear him, probably put a stop to the performance, which was only too likely to become a farce or a tragedy. After a career of rare rascality, Ammi was deposed from the ministry. The few parishioners, who knew what the church had escaped, must have heaved a sigh of gratitude and relief, and the rest were just as happy for not knowing.

They finally located a superior man — the Reverend Menzies Rayner of Elizabethtown, New Jersey. In July, 1801 he accepted the magnificent offer (for those times) of six hundred dollars a year. After forty years Christ Church at last had found a leader. Mr. Rayner was formally inducted at the consecration, November 11, 1801, and served for nearly ten years. He resigned in October, 1811, to take charge of Saint Paul's Church in Huntington, where he remained until 1827.

Menzies Rayner, born on Long Island in 1770, was one of the most brilliant preachers of his day, having made a reputation as a Methodist circuit rider around Hartford. Like many men of his stamp, he was liable to revision of views. While rector of Christ Church, he provoked a surmise that he was "infected" with the doctrine of universal salvation. In Huntington he openly accepted Universalism, and did the honest thing by resigning the Episcopal ministry in a dignified letter to Bishop Brownell. How much trouble the Church would have been spared, had all dissenters so behaved! After ministering to Universalist congregations in Hartford and Portland, Maine, he died at New York in 1850.

Whatever his doctrinal views, his rectorship virtually set the parish on its feet. He was considered a good pastor and a distinct asset to diocesan affairs, in which he took an active part. In 1802 he was elected a member of the Standing Committee. He made the first parochial report of Christ Church in 1812, and its encouraging note of progress undoubtedly was due to his own hard work. In that year the Diocesan Convention met at Christ Church for the first time — a sure proof of the parish's growing importance. The regular communicants increased from only six in 1801 to thirty-four in 1811. There were fifty-eight confirmations in 1808 and sixty-two three years later.

Rayner's successor was a man of even more distinguished character and ability. The Reverend Philander Chase, one of the greatest early leaders of the Church in America, came to it while reading a Prayer Book as a student at Dartmouth College. In 1805 he became the first pastor of the newly-founded Episcopal Church in New Orleans, which then was practically a foreign city to Americans. In October, 1811, almost immediately after his return north, he was invited to preach in Hartford, and on June 23, 1812, was formally instituted as rector of Christ Church.

His pastorate of only about five years brought many improvements and a great increase in numbers and spiritual grace. By 1815 there were one hundred communicants — almost triple the number when Rayner left. Chase was a pastor without frills — bold, sound and uncompromising — and probably seemed a bit crude to some of the more refined people. Even they respected him, however, and he acknowledged his “uncommon felicity” in Hartford, and his special pleasure at the increase of communicants. His farewell sermon, on March 2, 1817, must have been written with more genuine regret than most such compositions.

He was not the man to remain tied to an eastern city parish. Something in the great West spoke directly to him, perhaps because Vermont and New Hampshire were still practically on the frontier when he was growing up there. It was only natural that he became Bishop of Ohio, the Church's first diocese west of the mountains. For fourteen years he lived as a backwoods bishop, in a log house, doing much of his own farm work, journeying far and wide and bearing hardships that would have broken a man of less resolution and physical strength. Under his care a few feeble parishes, planted largely from Connecticut, grew into a prosperous diocese, while Ohio rose from a frontier territory to a commonwealth of a million souls. In 1831 he resigned, after creating Kenyon College virtually single-handed. After a few years of richly-earned rest, in 1835 the Diocese of Illinois summoned him to begin his hard work all over again. In 1852 he died, full of years and honors, one of the few Eastern leaders in the Episcopal Church who really have understood the West.

His removal left an aching void, which was hardly filled by lay-reading until the arrival of a promising young deacon, Jonathan Mayhew Wainwright. He came from an instructorship at Harvard College, where he graduated in 1812. Bishop Roger Viets Griswold of the Eastern Diocese* ordained him a deacon on April 13, 1817, and on the following Sunday he preached for the first time in Christ Church. Bishop Hobart of New York ordained him a priest on August 16, and on October 18 he was settled as rector. He was the first priest ordained in the old church.

Mr. Wainwright was a gentleman of high culture and genial manners, especially liked by the young men in Hartford, who made him a leading member of their literary club. One of his chief interests was education of the young, and he established the Sunday School in 1818. In December of the following year he accepted a pressing invitation to be assistant minister at Trinity Church in New York City. That step set him on the road to becoming Bishop of New York — the second rector of Christ Church to become a bishop.

*Including all New England except Connecticut.

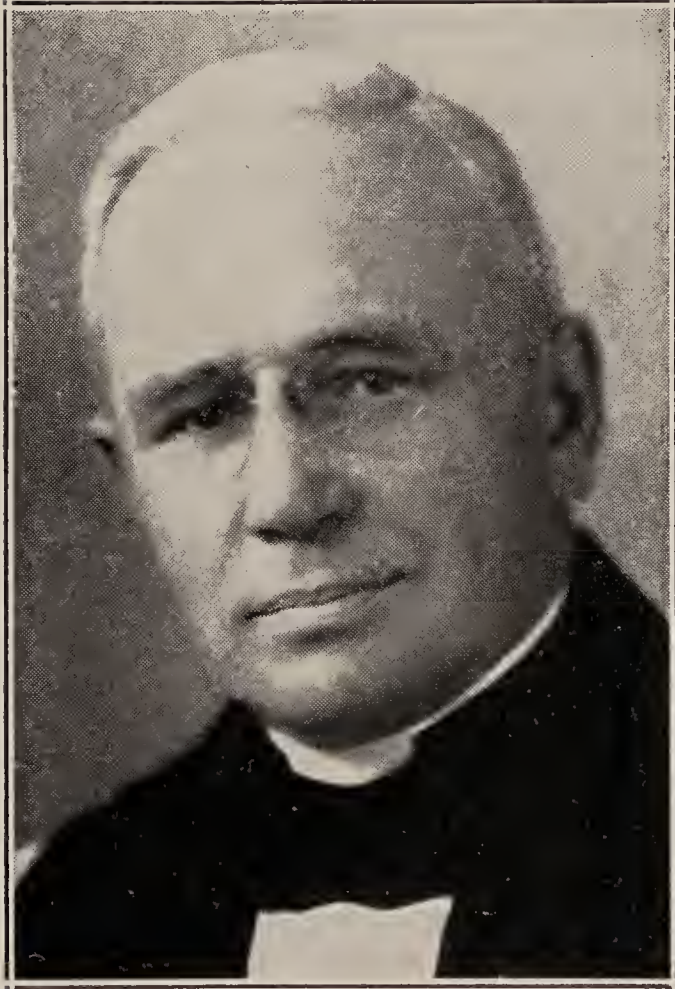
His parting advice was to call, as rector, Bishop Thomas C. Brownell, consecrated in October, 1819. Lack of episcopal salaries then compelled bishops to be rectors of important parishes which could support them. He accepted, with the Reverend Nathaniel Sheldon Wheaton as assistant to take half the services. Both served one fourth of the time at Saint John's, East Windsor. The bishop resigned in November, 1820, to teach at the General Theological Seminary, then located in New Haven.

Almost automatically, in April, 1821, the parish invited his assistant to become rector. Doctor Wheaton, a graduate of Yale, was born to wear the gown of a college president. He resigned in 1831 to become president of Washington (Trinity) College, which he promoted with the cordial support of the parish. In 1823 he sailed for Great Britain to solicit aid for the infant college, leaving the Reverend Henry M. Mason to conduct the services in his absence. Doctor Wheaton's supreme achievement was the present church, which bears the marks of his keen and intelligent interest in Gothic art. He supervised all details of construction and even labored with his own hands, making models for the stocco ornaments and chiseling some of the grotesque little faces that peer here and there from the stone. His resignation produced genuine regret, but also a backward glance of true joy for the church's growth in the past twelve years.

The sixth rector was the Reverend Hugh Smith, elected in 1831, installed in 1832. He graduated from Columbia in 1813, received Holy Orders from Bishop Hobart, and came here from a pastorate in Augusta, Georgia. Although a man of brilliant talents, he did not satisfy some of his new parishioners, and resigned in September, 1833. His later career included instruction at General Seminary, and eleven years as rector of important Saint Peter's Church in New York City.

His famous and greatly admired successor was the Reverend George Burgess, of whom it is said that "Few men ever came into a parish and captured the hearts of the people so quickly . . ." He accepted an unanimous call on November 1, 1834 and remained thirteen years, the longest rectorship up to that time. It was crowded with events showing a powerful and rapid growth, including erection of the old chapel, the creation of Saint John's, completion of the tower, and many improvements to the interior.

Doctor Burgess was widely known as an excellent preacher, and was reputed to prepare sermons with such energy and ease that he generally wrote many in advance. He took part in civic affairs, and against opposition favored establishment of the Hartford Public High School. Increased offerings reduced the debt, while a more intense spiritual



THE RIGHT REVEREND
FREDERICK GRANDY BUDLONG, D.D., S.T.D.
SEVENTH BISHOP OF CONNECTICUT

life increased the communicants, in spite of the growth of Saint John's. His departure was attended with "the profoundest sorrow and regret." He resigned in October, 1847, to become the first Bishop of Maine — the parish's third rector to attain the episcopate.

In December the church invited the Reverend Peter S. Chauncey of Rye, New York, who accepted and was instituted on May 18, 1848. His health was so uncertain that the parish granted him a leave of absence, and he resigned as of Easter, 1850. He would not reconsider, and the people accepted his decision with "most affectionate gratitude." They had the same high regard for him as those whom he served at Rye for fourteen years. From 1851 until his death, nearly sixteen years later, he was rector of Saint James's Church, New York City. He was a graduate of Columbia and General Theological Seminary, and was held in the highest esteem as a gentleman, teacher and pastor.

The Reverend Thomas March Clark of Boston accepted the rectorship in January, 1852. His brief tenure was filled with important events, and his preaching was so popular that only his election as Bishop of Rhode Island, in 1854, eased the pressure for enlarging the church. The wardens and vestry accepted his resignation with the remark that he had "strengthened the walls of our Zion." He was the fourth rector to become a bishop, and his episcopate of half a century was one of the longest in the history of the Episcopal Church.

Almost at once a call went to the Reverend Richard M. Abercrombie of Clifton, New York. He accepted in December, 1854, and remained until June, 1861. His pastorate was darkened by his wife's death, which apparently injured his health. Like some other rectors, he had to contend with the reputation of a very brilliant predecessor, but he left the name of a kind and conscientious pastor of sterling qualities. Evidently he was one of those solid, faithful ministers who often do more to build up a parish than people believe.

His successor was the Reverend George H. Clark of Pittsfield, Massachusetts, a brother of Bishop Clark and formerly rector of the prominent Saint John's parish in Savannah. It was his lot to serve during tense days of civil war, and the almost equally dangerous aftermath, when furious political passions often divided parishes and even denominations. Despite establishment of other churches, the rector's burdens grew so that in 1866 the Reverend Robert Meech came as assistant minister. Ill health forced Doctor Clark to resign in March, 1867, although the parish was anxious to keep him.

Mr. Meech was soon invited to succeed, but did not accept until February, 1868. He also felt the need of assistance, which was given by the Reverend Edward Goodridge, and the Reverend C. H. B. Tremaine,

who later became the first rector of Saint Thomas's. The rector came when Christ Church was beginning to be an old downtown parish, with difficult problems of maintenance and missionary work. The offspring were growing more rapidly than the parent, as families moved to the outskirts and joined other parishes. The loss was a constant concern, and the parish was slipping into debt. That situation probably influenced the rector's resignation in April, 1874.

It was not improved by a long vacancy until 1877, during which the Reverend John T. Huntington conducted services. Deeply worried by financial conditions, the parishioners finally made a supreme effort and extinguished the debt. The resulting more hopeful attitude prompted a call in March, 1877, to the Reverend William Ford Nichols, rector of Saint James's, West Hartford.

He accepted, and began one of the most fruitful pastorates in the parish's history. The year 1879 witnessed a great celebration for the fiftieth anniversary of the consecration. Bishop Clark of Rhode Island preached the sermon, and Mr. Charles J. Hoadley delivered an historical address which is indispensable to a knowledge of the parish's early history. Due largely to the rector's labor and influence, by 1882 the parish again was prosperous and confident, with increasing attendance and no debt. Growing pastoral cares again required an assistant, the Reverend Robert Hudson, who came in December, 1882. No previous rectorship had seen so many improvements and additions to the fabric. Mr. Nichols encouraged the introduction of a vested choir. He resigned in April, 1887, and seldom has any parish accepted a resignation more unwillingly. In 1893 he became Bishop of California — the parish's fifth rector in the episcopate.

The Reverend Floyd W. Tomkins, Jr., of Calvary Church in New York City, was chosen rector in November and assumed his duties on January 1, 1888. The Reverend Allen E. Beeman, minister in charge during the vacancy, remained as assistant. In his rather brief rectorship Mr. Tomkins had three other assistants: the Reverend Messrs. J. J. Burd, Robert Harris and Charles A. Hensell. The church was enriched by several fine memorials. The rector resigned as of May 1, 1891, and during the ensuing vacancy services were conducted by Mr. Hensell, who left in March, 1892.

In October the parish had called the Reverend Lindall W. Saltonstall, and in the following April James P. Faucon was selected for the increasingly important office of assistant. He remained longer than any other curate up to that time, serving both Mr. Saltonstall and his successor. This pastorate lasted until 1901 and was marked by gifts to the parish funds, and the first detailed report on endowments in 1894. The

minutes were indexed, and in 1895 Doctor Gurdon W. Russell published his monumental source history of Christ Church, a work of fairly appalling toil. The parish was becoming more conscious of its place in the community, and proud of its long history. It was also aware that in the future it would be an endowed institution, engaged in social service and ministry to all people.

That ideal was earnestly promoted by the Reverend Doctor James Goodwin, who served as rector from 1902 until his death in 1917. He clearly realized that the old parish days were going, and that if Christ Church was to live, it must become like Saint George's in New York. There Doctor Rainsford had taken over a dying downtown church and made it thrillingly alive by creating a neighborhood center for worship and all kinds of social activities. The idea rapidly spread throughout the Church in America and revived many a church among the unburied dead. In Hartford it was encouraged especially by Rector Ernest deF. Miel of Trinity Church, who as assistant at Saint George's had absorbed Doctor Rainsford's spirit.

Rector Goodwin encouraged using the parish rooms as a community center, until there could be a more adequate building for the varied parochial life. He favored the establishment of local missions, and was a good friend to Saint Paul's Italian Church, Saint Monica's and Saint Andrew's. The spirit of his administration foreshadowed the cathedral, as a house of prayer for all, a social-service agency and a community center. The cathedral was the inevitable unfolding of a growth that had been felt for many years and was hastened by his contagious enthusiasm.

Dr. Goodwin served as beloved rector of Christ Church for fifteen years, and his death caused sorrow and regret throughout the community. His tact, genuine friendliness, quick sympathy and democratic ways, his enthusiasm for parish work, and his simple and direct eloquence in the pulpit were qualities and attributes which had made his labors as rector a success in the true sense and made him greatly loved. "He made goodness attractive by practicing it gracefully."

In a Memorial Address made by Bishop Brewster on January 8, 1917, he said: "A man's influence is as much out of control as his shadow. That goes with him where he goes and he cannot make it more or less. So personal influence flows forth from an inner life. Like the fragrance of a violet, the grace of an elm, the shade of a beech tree, the heat from the sun — so personal influence must proceed naturally from the person's being. The influence we exert depends upon what sort of persons we really are. Personal influence depends upon character, and character depends upon the depth and strength of convictions, the earnestness of faith, the intensity of love — the faith that looks unto Jesus, the love that yearns

to do His Commandments, to follow Him loyally, and to purify one's self as He is pure. So it is with him who is in all our thoughts today."

Someone once said — "More religion is caught, than taught." How true this is to those who had the privilege and joy of Dr. Goodwin's pastoral guidance and friendship! They know that their lives were enriched and deepened by the inspiration of that rare and lovely personality, and are deeply grateful.

Without ancient traditions, cathedrals of the Episcopal Church in America tend to reflect the personalities of their deans. Our first dean, Samuel R. Colladay, was fortunate in having had experience at the cathedral in Salt Lake City, followed by two years of running Christ Church simply as a parish. The latter burden alone was a heavy one, for when he became rector in 1917, there were more than a thousand communicants. At his retirement in 1936 there were over fifteen hundred, and the baptized persons exceeded twenty-two hundred. The number of people, to whom the cathedral ministered in various ways, would push the figure far into the thousands.

Dean Colladay perceived that one of his first and most important tasks would be to increase the endowment, without which the cathedral could not meet its increasing obligations. During his pastorate the endowments for various purposes more than doubled. He established the All Saints' Fund, made up of small gifts, as a memorial to the many devout souls who have passed from the parish into eternal life. The offerings on All Saints' Day swell this fund, and Dean Colladay used to give it all gifts for services at funerals. It now amounts to thousands of dollars, and the income supports parish work.

The Dean earnestly desired to make the cathedral a center of missions and community service. How he succeeded is remembered in many institutions, and in several smaller parishes and missions of the Hartford Archdeaconry. He labored incessantly to implant the ideal of the cathedral as a house of prayer, instruction and worship for all people — not as a rival but as an inspiration to other parishes. The thing closest to his heart was deepening spiritual life, through many services of Holy Communion and an intense spirit of worship. Never before had there been so many *memorials of the passion* — three on Sunday and at least one every weekday, year after year. All anniversary services were conscientiously observed. Distinguished preachers, including many from abroad, were invited to occupy the pulpit.

Besides his manifold duties as dean and pastor, Doctor Colladay was active in diocesan affairs, and held many positions of honor — and work. For some years he was a member of the Standing Committee, and he served on several lesser diocesan committees. He was a deputy

to five successive General Conventions, and a member of the scholars' committee of the Society for the Increase of the Ministry. The Church Missions Publishing Company claimed his active interest and attention, and he served as treasurer of Saint Paul's Italian Mission.

His most memorable aspect was that of a pastor, as observed by one who knew him well: "It is as the shepherd of his flock that most of us know and love Dean Colladay . . . Hundreds who know the privilege and blessing of his pastoral ministrations understand how fully and perfectly his work among them reflects a life of uncompromising loyalty to his Master and his calling . . . It is one thing to build up a parish in a rapidly growing residential community, and, although hardly more praiseworthy than that, it is a far more difficult and important office to keep intact a downtown parish which finds itself isolated by a radical change in its surroundings. Dean Colladay has done more than that. Under his direction, Christ Church is carrying on one of the most important inter- and extra-parochial works of any church of any denomination in the state. Its thronging congregations, consisting of the most lowly and the most distinguished of our citizens, testify to the vitality of his message and his appeal for all classes." Such was the tribute which the first Dean of Christ Church Cathedral had earned, when he retired.

The second Dean, the Reverend Walter Henry Gray, brought his experience as dean of the cathedral in Bethlehem, Pennsylvania; and a knowledge of the character and problems of Hartford, gained as assistant at Saint John's. He, also, knew the problems of cathedral and parish, and handled them in the tradition bequeathed to him. People noted his continuing concern to serve the diocese, of which the clergy became aware through the Cathedral Clergy Conferences. They furnished an occasion for fellowship and intellectual stimulation, hardly possible in the more formal gatherings of archdeaconry and diocese.

Dean Gray inspired a renewed determination to create a sense of mission to the unchurched and to newcomers. He looked upon the cathedral as a means of introducing them to the church and later transferring them to local parishes. During his administration over seven hundred baptized members joined the congregation. Within two years the confirmations totalled two hundred and fifty-eight, including a large number of adults. Those new members were not merely fed into an ecclesiastical machine. The spiritual tone was elevated by frequent celebrations of the Holy Communion, and emphasis upon the observance of Lent, Holy Week and saints' days. The congregation felt a personal note in worship, through the institution of praying for people by name at the early service.

The same personal interest reached the Church's missions in the

city. There was a marked increase of work among those of recent foreign origin, and the Dean became treasurer of Saint Paul's Italian Church. The Dean, by request, served as counsellor of Saint Monica's Mission. Always interested in work among Negroes, he was elected as a member of the Community Chest Committee on Negro Problems.

Parochial and diocesan groups were urged to look upon the cathedral as their home. In spite of unfavorable financial conditions, a determined effort was made to make the fabric worthy of the ideal, by redecoration and painting of the interior, new floor covering, cushions and kneelers, gallery windows of cathedral glass, entrance and gallery lanterns, and re-equipment of the sacristy.

There was incessant effort to educate the younger generation to appreciate the inward and spiritual meaning of the outward and visible fabric. The Church School doubled under the Dean's personal oversight and meetings for teacher-training. The Young People's Fellowship flourished, and a Cathedral Boys' Club sprang up. A Cathedral Forum met the often unrecognized need for adult instruction, which was furthered also by an increased use of literature and enlarging the library.

It was a many-sided work which Dean Gray left — and yet did not leave — when he was consecrated as Suffragan Bishop of Connecticut, at a great service in the cathedral on November 12, 1940. He is the sixth clergyman in charge of Christ Church, raised to the episcopate. Not many parishes can show such a record.

The third Dean, the Reverend Arthur F. McKenny, was installed on January 5, 1941. It has been his lot to guide the cathedral in a great crisis of human affairs. He has seen the humane services expand through aid to war sufferers, incessant prayers for peace, and for men and women serving in the armed forces, and special Red Cross classes for nursing and sewing. The Cathedral House has become available as an air raid shelter, and a report center for Air Raid Protection is provided with quarters in it. A Cathedral Defense Council organized in January, 1942; and the Dean is a member of the State Defense Council's Committee on Unity and Amity. By May, 1942, fifty-one of the congregation were in the armed forces, and being kept in touch with the Church by correspondence and special gifts. The Young People's Fellowship is acting as host at recreational gatherings for Service men and war workers in or near Hartford. The passing of uniformed figures through the buildings reminds the congregation of many far away, whose names stand on the honor roll, designed by one of the members and dedicated at a Service of Recognition. Missionary giving has felt the touch of the world crisis, for much of it has gone to the aid of British missions.

Beneath the excitement of the national emergency, the cathedral's

ordinary work goes quietly onward. The new office of Comptroller filled by Mr. George E. Bulkley, is easing the approach in financial problems, while the Forward in Service program, through visiting and committees, has stimulated religious education and social service. More than ever, the cathedral is a preaching center, for in 1941 seventy-two clergymen outside the staff were heard within its walls. As a missionary center it welcomed the conference on town and country work in April, 1942. Now it is under the solemn spell left by the passing from time to eternity of Bishop Brewster, who saw the cathedral in a vision. Plans are forming for a worthy memorial to him who with peculiar joy would have read the closing words of the Dean's last report to the Chapter:

"There are many deeply gratifying indications of what the varied ministries of the Cathedral mean to the morale of the countless people who are reached by the public services or who come for private prayer and meditation into that beautiful sanctuary which stands 'where cross the crowded ways of life'."

VI. THE INNER LIFE

MUSIC

What is religion without praise, and a church without music? Even the Puritan meetings were used to singing — or droning — the psalms. They were "lined out" in metre, and the congregation achieved a rough approximation to the pitch given by a pipe or tuning fork. Some churches had orchestras, but often there was only a base viol or a primitive organ.

The records fail to say whether Christ Church had music previous to 1801, and thereafter give only an occasional hint. At the consecration "The music was well performed, with the assistance of the organ." It was considered the wonder of Hartford, although only five or six feet wide. Built at a shop on the road to Windsor, it is said to have been the first church organ in this part of the state. The wonderful instrument probably stood in a gallery over the entrance.

In 1802 there was a "singing school," a venerable institution considered as a recruiting station for the choir. Ten years later the parish bought a new organ, and in 1817 cheerfully bore the expense of enlarging it. In 1820 Christ Church took a daring plunge that must have splashed the timid community. There was an orchestra, and a "Hartford Episcopal Musical Society," to *improve* the music in church. Matters could not get out of hand, as the rector selected the music and kept an eye on the orchestra. Seven years later the Vestry appointed a committee to employ a music teacher and find out whether the parish would support a singing class.

When the second church was built, the cost of an organ appeared as a matter of course in the estimated expense. But for many years the singing was little like the present customs, and one organist said it bore slight resemblance to music. It depended on a quartette or a mixed choir. Anyone who knows parish life from the inside, is aware that a church with a mixed choir is likely to have an efficient war department.

In 1848 the parish determined to improve the music, by repairing the organ and reviewing the expense for the organist and singing. There was much difference of opinion, between the older and younger members, and now and then a bit of fur crops up in the records. A committee finally recommended repair and enlargement of the organ, and stressed *congregational singing*. Old ways lingered, however, and the quartette and volunteer choir reached their height under the skill of Henry Wilson, a famous organist and choir director, who served from 1855 to 1877. He had great personal charm and talent, and made the music known all over New England.

Early expenses for music now seem slight: in 1836 only one hundred and fifty dollars for the choir leader and singing school. The depression of the 1870's was an utter calamity for the music, as the appropriation dwindled from two thousand dollars to only four hundred. A renewed interest sprang from the energy of William Ford Nichols, and the revival of ritual inspired by the Oxford Movement of 1833 and the study of English cathedrals. There was a longing for the "full-voiced choir" of men and boys, which thrilled even John Milton, the greatest of Puritans. In 1884 the Vestry permitted arrangements for such a choir at the afternoon and evening services, without extra expense to the parish. About two years later they voted to introduce a vested choir, which appeared in 1887. Some extreme conservatives grumbled, but the majority wanted it, and before long it appeared also at morning service.

The novelty was an instant success, and the throngs at services suggested the further innovation of free seats, and a more worthy organ, which came in 1889. Next year the old appropriation of two thousand dollars a year was restored.

A new era began in 1901, when Mr. Arthur Priest took charge of the organ and choir. He considered the time-honored rear gallery as a totally unsuitable place for a choir, and in 1909 suggested the chancel, with a tile floor to preserve the tone. Two years later the parish raised five hundred dollars to enlarge and strengthen the choir. Early in 1912 came the celebration of the twenty-fifth anniversary of the choir. It was an astonishing success, and revealed that hundreds of boys had come to the Church through the choir. The natural result was a Christ Church Choir Alumni Association, to preserve fellowship and encourage boys to



THE RIGHT REVEREND
WALTER HENRY GRAY, D.D.
SECOND DEAN OF THE CATHEDRAL
SUFFRAGAN BISHOP OF CONNECTICUT

enter the ranks.

Far from discouraging musical progress, the war years from 1914 to 1918 witnessed many forward steps. In 1916 the parish provided a more convenient place for rehearsals, by making the old chapel into a choir room. Two years later began the custom of sending the choir boys every summer to Camp Washington near Bantam Lake, through the Choir Boys' Outing Fund. The parish makes a special effort to display its appreciation of their loyalty and interest, and the boys respond with a real and lasting affection for their work.

When the church became a cathedral, increased emphasis on enriched services suggested a full-time direction of music, which Mr. Priest undertook in 1924. Soon the parish initiated plans to enlarge the organ, and in October, 1926 the present great organ was installed. The richly-toned and varied instrument was blessed at a special service on October 10, and four days later was formally opened with a recital by the great organist and composer, Doctor T. Tertius Noble of Saint Thomas's, New York.

On the evening of Ascension Day, 1932, the cathedral inaugurated the annual choir festivals for neighboring churches. Bishop Chauncey B. Brewster gave an address on the place of music in worship, and Mr. Priest directed the program, which inspired such enthusiasm that the festivals have continued. On May 21, 1939 came a great hymn festival, under the auspices of the Hartford Chapter of the American Guild of Organists. The church was crowded to its utmost capacity, as choirs from churches of several communions poured through the aisles singing:

Crown Him the Lord of love:
Behold His hands and side,
Rich wounds, yet visible above,
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.

Mr. Priest's long service reaped its full recognition. In June, 1922, he was admitted as a fellow of the American Guild of Organists; and at the commencement of Trinity College he received the degree of Bachelor of Music. On All Saints' Day, 1922, the parish celebrated his twentieth anniversary. Under his direction the choir became so unusually fine that visitors frequently voiced their admiration, and many invitations came from neighboring parishes. He retired in 1939, and was succeeded by the present organist, Frederick Chapman, B. A., M. S. M.

EDUCATION

Sunday Schools, as we know them, were unknown in the American Episcopal Church until about 1815. Their original intention was to instruct poor working children who could not attend school during the week. The Sunday School taught not only religion, but also reading, writing and other elementary subjects. As public schools spread over the land, it became strictly religious.

The movement penetrated Hartford in 1818, and Doctor Wainwright took a keen personal interest in it. At first it was interdenominational, under the auspices of the Hartford Sunday School Society, and there were four schools which met every Sunday at nine and half-past one, from April until October. Imagine Church School meeting twice on a scorching Sunday in August! The school at Christ Church prospered, and after about three years the interdenominational arrangement dissolved and each church ran its own school. From that time the parish always had one, with teachers recruited from the congregation and including more men than today. There was a Sunday School library, stocked with good religious literature.

In early years the school closely followed the original English plan, with special provision for the poor. In 1819 there was a committee "to bring forward such poor and neglected children as are fit objects for the Sunday Charity School." The parish always tried to provide accommodations and to cooperate with the rector in maintaining interest and support. Doctor Wheaton, an educator of high reputation, took a special interest in the school's welfare, and in 1828 was delighted to report that it was flourishing. The teachers used literature from the Sunday School Union, but stressed the Prayer Book and taught the children to take a prominent part in the service. The rector fondly believed that no school in the whole Church was "better organized, or conducted with more efficiency." But there was a most embarrassing lack of suitable books for higher classes, and the Sunday School Union was expected to provide them forthwith.

Doctor Burgess was not convinced that the school supplied all religious education. About 1835 he gave well attended Bible lectures throughout the year. Another of his ventures was the monthly missionary service. Growth of the school and other educational activities compelled the erection of a chapel. Doctor Burgess himself gave instruction in the catechism, and started a Sunday evening Bible class for young men, and a lecture at evening prayer on Wednesday. The youngsters turned out in droves, as he had a rare appeal to them.

As he left the school, so it remained through most of the century,

with a tendency to decrease as the center of town became more and more devoted to business. A general feeling that the school was "slipping" aroused determination to regain lost ground through better organization, modern studies and methods, and trained teachers. That attitude made the school more prominent in the parish records, and when the *Evangel* appeared in 1905, its account of the school revealed strikingly modern features. Division into separate departments, with superintendents and other officers, was far advanced. Excepting the rector, who taught the Bible class, all the teachers were women. It was difficult to get men — and that also was modern. One recognizes many familiar customs: the carol service on the Sunday afternoon before Christmas, the Christmas Festival on the evening of Holy Innocents' Day, and the special services at Easter. As the trolley car still flourished, the Sunday School Picnic was in glorious bloom. It has withered with the trolley's passing and the longing of the young for spicier recreation.

Teaching still was comparatively simple, based on the catechism as in Doctor Burgess's day. Modernism had not reached the point where parents would object to the catechism or the Ten Commandments as "indoctrination."* Improved methods were coming, fostered by the Teachers' Guild, which used to meet regularly for study and send delegates to the Diocesan Sunday School Convention. Modern emphasis upon *worship*, as part of the child's training, was much in evidence.

The pre-war years witnessed a steady and accelerating trend towards modernity, in establishment of the Home Department and Cradle Roll, graded Bible lessons, and a graded system of marking and rewards. In 1909 the Teachers' Guild joined the new Church Sunday School Teachers' Union of the Hartford Archdeaconry — forerunner of the Archdeaconry Division of Religious Education and its autumn teachers' institutes. Plays and pageants began to take an important and much enjoyed role in teaching. Conservatives gasped when it was decided to stage them in church, but most of the parish loved it and thronged to see the children perform.

A still greater innovation resounded in 1916, when the school hour was shifted from 12:30 P. M. to 9:30 A. M. There were forebodings of an immense drop in attendance, and at first there was a considerable one, followed by a gradual recovery as parents began to realize the advantage of sending children in the fresh hours of the day. The school made a greater effort to win parental interest, and the new parish house provided an attraction. It certainly increased efficiency, as classes could be concentrated for worship and study.

The war and post-war era brought swift changes and much new

*This has been known to happen in a Hartford Church School.

work. In 1918 came promotion of classes, teachers staying with the same grade year after year. This system and the normal classes greatly increased efficiency of instruction and made it easier to introduce the Christian Nurture Series, which with some modifications has been used ever since.

More than ever, the school strove to make children aware of their obligation to missions. In 1919 the pupils organized the Junior Auxiliary and prepared missionary boxes. Since that time boxes and other offerings have gone all over the world. An event of steadily growing importance was the annual mite-box presentation service at Ascension-tide. For some years delegations came from parishes throughout the diocese, and the great church was so thronged that a mere adult couldn't even get in. Later attendance was limited to the Hartford and Middlesex Archdeaconries.

The shift in emphasis from purely verbal to "active" learning brought a natural desire to emphasize the part of worship in teaching. One of the earliest steps, in 1920, was the girls' Sunday School Choir. The Woman's Guild made vestments, and on February 21 the girls appeared in church. It was an unqualified success, and next fall school began at a brief service in church, with singing led by the new choir. Soon parents were urged to attend the opening service with their children and stay for an adult class in the Dean's office.

The Junior Choir started other new trains of thought, such as going to the Hartford Hospital to sing carols at Christmas. Another was the change of name to "Church School" in 1922, on the sound assumption that it is better to tie the school to the *Church* rather than to a *day*. The same tendency suggested a corporate Communion of confirmed pupils. The Junior Communicants' League soon became a permanent fixture, and the communion breakfasts a source of fellowship.

Efforts to increase attendance brought the Church School bus, making its rounds in the "North End." Many parents cheerfully subscribed for running expenses, as they became more aware of the school's influence upon their children's lives. A closer tie between school and parents was a keynote of the new era. The Little Helpers for under-age children brought mothers into fellowship, and parent-teacher meetings flourished after 1923. About that time began kindergarten sessions during the late service, to enable fathers and mothers of small children to attend church. The duplex envelope system not only trained pupils in regular giving, but made the home aware of missions. In 1925 visitors began to trace absentees, and from 1926 quarterly report cards went to parents. Two years later came the kindergarten parent-teacher meetings. By all these means the parish offset the decline due to removal of families

to the suburbs and establishment of community schools. Most encouraging of all was the coming of many children who never had attended any church school.

So many changes made it difficult to recruit and train enough teachers. One way to impress the importance of a calling is to invest it with dignity, which the "green" teacher found in the solemn service of admission. A new plan in 1929 required larger classes, conducted by fewer but well trained teachers. The Christian Nurture Series continued, but with increased stress upon "teaching by doing," particularly in the primary grades and kindergarten, and the nursery group begun about 1935. The short play and pageant came in handy for older children, and the Church Missions Publishing Company helped by issuing many play-lets illustrating special seasons or aspects of Church life.

Increased emphasis on "active" instruction suggested the vacation school, begun in 1927. The teaching, informal and unsectarian, was given by volunteer workers in worship, stories, games, songs, drama and handicraft. The school became so popular that later it met on five days a week for six weeks. It always has emphasized creative work in home economics and handicraft. It is but one phase of a school which has become more flexible and diversified, as intelligent and socially-conscious direction has seen the opportunities of a big parish house.

A startling development has been the attention to very young children, who formerly were regarded as almost hopeless. In 1927 began the "kindergarten-church," and in 1928 the southwest corner of the parish house lobby became a miniature chapel for the first three grades. A "Children's Corner" in the baptistery, furnished by donations and labor of Church School pupils and parishioners, became a vital part of church, with books, pictures, and simple Lenten services with music, prayers and story-telling. Children and their mothers soon fell into the habit of using the corner during the day, for reading and prayers.

The school also sought to prevent "leakage" of youth in the upper grades and the first year after confirmation — the dangerous age in religious life. In 1929 the parish organized a young people's Bible-study group, which helped the study program of the Young People's Fellowship in keeping youth from indifference. That year witnessed the appearance of a paper, the *Church School Tower*, written largely by pupils from news supplied by class reporters.

The elaborated program of the 1920's has gone through years of depression and war to the present day. Probably the greatest triumphs have been not the large enrollment and attendance, but the awakening of parental interest and the successful effort to revive family worship. Parents have learned the dangers of a life without religious direction.

Mothers have found the joy of working in the Church School Guild for the annual missionary offering. Fathers — usually the least interested portion of the home circle — have discovered a new interest in religion by coming to family services. The school is no longer something that happens for about an hour on Sunday; it is an increasing influence of every day.

SERVICE

The first records of lay service mention one of those women's societies which always have been powerful inspirations to do good and to distribute. In 1801 fifteen women associated to decorate the church. The literary style of their subscription paper would not have borne the scrutiny of their rector, but he must have been duly grateful for the results. The noble fifteen were the predecessors of the Chancel Society and the Altar Guild.

The women soon set their capable hands to other activities. Five of the eleven original Sunday School teachers were women. They also brought the parish into contact with general movements to extend the Church. In 1818 the Diocesan Convention established the Society for the Promotion of Christian Knowledge, to employ missionaries in vacant parishes and to distribute free Bibles, Prayer Books and religious tracts. Five years later Christ Church witnessed the founding of a diocesan ladies' auxiliary, and no doubt some of its original members were parishioners.

Several prominent women were founders of the Ladies' Benevolent Society. It is the oldest organization in the parish, founded in 1827, "to furnish comfortable garments for the sick and suffering poor, and to assist when in its power, young men intended for the ministry." The first president, Mrs. Mary Morgan, served for seventeen years and died in 1845, like Dorcas "full of good works." In her time the Society did various work; but later, by dividing it, became the mother of several organizations for women and girls: the Helping Hands, a sewing school for girls; the Mothers' Meetings; the Chancel Committee; the Saint Margaret's (Girls') Friendly Society, and others. The Young Ladies' Guild was formed in 1882 to help daughters of needy clergymen. It worked under the auspices of the older women, but rejoined them in 1885.

Through changes of name and reorganizations in 1879 and 1899, the traditions of the Benevolent Society are unbroken, and today it is one of the oldest women's charitable organizations in the country. At first the meetings migrated from place to place, but in 1880 began in the old parish rooms. The Society then joined the Connecticut Branch of the Woman's Auxiliary, and began its many teas and "social even-

ings." From time to time the members contributed to furnishing the church, and raised funds for special needs. From 1902 they did much work for the Comfort Club and established a perpetual fund for emergencies. From 1917 the Society met at the new parish house, and in the following year became the Ladies' Benevolent Chapter of the Woman's Auxiliary, with the special duty of preparing missionary boxes. According to a suggestion from Dean Colladay, after 1920 every society contributed to a Parish Box made up by the Society at Christmas. Joint meetings have been held with the Guild and other women's organizations.

When the Society held its centennial celebration in 1927, it could be proud of its record in many national relief crises, and its cooperation with the Red Cross in the Great War of 1914-18. The present work comprises war service, a large box of clerical articles at Christmas, a Comfort Club box, layette work for the parish and the Church Mission of Help, and Lenten sewing for the Hartford Hospital.

For over half a century the Benevolent Society held the field of lay service almost alone. But with the opening of the old parish rooms began the modern era of many organizations. Rectors Nichols, Tomkins and Goodwin, especially, encouraged the tendency to tie each group to the parish by some definite work. The result appears in the wide range of activities reported when the *Evangel* first came out in 1905. They included a Men's Association, the Junior Brotherhood of Saint Andrew, the Altar Guild, the Daughters of the King, a Saint Margaret's Branch of the Girls' Friendly Society, the Junior Saint James Group, and the Christ Church Crusaders.

In 1906 the parish began an earnest effort to integrate the work of all organizations, and to keep a careful record of their activities. "We wish very much," wrote the editor of the *Evangel*, "that the various organizations of the Church would send in reports each month of their doings. We would like to hear from the Little Saint Margarets, from the Mothers' Meeting, from the Sewing School, the Daughters of the King, the Laymen's Association, the Altar Guild, the Crusaders, the Girls' Friendly and from all." As every editor of a parish paper knows, it is one thing to urge reports and another to get them. The editor hit upon the bright idea of a special correspondent for each organization, but was very thankful to get reports from only four. The Sewing School met every Saturday morning with good attendance, and the little girls were doing excellent work. The Benevolent Society had enjoyed a very active winter, and the Laymen's Association was conducting a series of lectures. The Crusaders were busy, with baseball, basketball and bowling clubs. They aimed to assist in all kinds of parochial work and

were running the Sunday School. Modern social conditions were calling for an increased "accent on youth." In 1909 the Rector encouraged a special effort to interest the parish in junior work, by holding a conference on the subject.

In spite of all efforts, the organizations remained rather uncooperative, and the parish continued to wrestle with the problem of keeping track of them. Doctor Goodwin was disturbed when somebody dropped a remark, that the *Evangel* gave no adequate picture of the amount of work being done in the parish. He therefore invited the people to see it for themselves, by "dropping in" at the Sunday School; and meetings of the Girls' Friendly Society, the Brotherhood of Saint Andrew, the Choir Club, the Boys' Club, the Junior Saint Margaret's, the Girls' Friendly Society Candidates, the Mothers' Meetings, the Ladies' Benevolent Society and the Laymen's League. "Any day in the week almost our substantial but inadequate parish house is a veritable hive, and worth seeing." He pleaded for greater efforts in expanding the work of the organizations, and by 1911 his incessant urgings were bearing fruit. The combined membership of all organizations was nearly eight hundred, including four hundred and seventy-two in the Sunday School and a hundred in the Girls' Friendly Society. The new Knights of King Arthur had forty-two members.

But there were still too many people who did not share in the work, and were losing an opportunity to help others and to brighten and enrich their own lives. Early in 1912 came an agitation, probably inspired by the Rector, to enlist the young men in active work. "Do our people realize," inquired the *Evangel*, "that Christ Church numbers nearly one hundred young men between the ages of seventeen and thirty? What is being done for them?" The young men's clubs, directed by two or three enthusiastic leaders, were doing much, but with very little help from the older men. They were urged to face their responsibility to make young men look upon Christ Church as their home. One of the most important associations was the Knights of Washington, who held regular meetings and played host to all other companies in the diocese.

In the autumn of 1912 the *Evangel* published a full account of all the service and social organizations and called for more active members. The Sunday School was trying to help the other groups by arousing a passion for Christian service. In addition to its charitable work, the Ladies' Benevolent Society was an important factor in the parish's social life, while the Women's Guild took care of immediate parochial needs. The Altar Guild appealed to women by offering "an opportunity for perhaps the most satisfactory work" in the Church. The Laymen's League, steadily growing stronger, held social meetings, undertook



THE VERY REVEREND
ARTHUR FRANK MC KENNY, B.D., PH.B.
THIRD DEAN OF CHRIST CHURCH CATHEDRAL

missionary work, and inspired many members to shoulder individual responsibilities for the Church's work. Men were urged to volunteer as ushers and assistants.

One of the largest and most active organizations was the Girls' Friendly Society, composed of girls and young women. It assumed a wide variety of parochial and general tasks, and was "second to none in helpful Christian service." The Saint Margaret's Junior Auxiliary, the missionary society for girls, needed women for leadership and assistance, while the Girls' Friendly Choir was begging for recruits. The Knights of King Arthur, composed of five "castles," reached a large number of boys of varying ages and tastes. In about four years they had proved their worth, and deserved interest and help from the older parishioners. One of the most pressing needs was for two men or women to take care of a club for smaller boys.

The period of the Great War witnessed a remarkable increase in the number and scope of organizations. The trend was due in part to mere numerical growth, partly to the new parish house and to social changes shifting interest from the home to other institutions. The war created a hard-working auxiliary of the Red Cross, and in 1918 the Woman's Auxiliary was broadened to include members of all parish organizations, as well as people who had belonged to none. Early in 1919 the Dramatic Club, a Girls' Bowling Club and a Junior Laymen's Association were active and drawing greater attention.

The tendency towards cooperation culminated at a mass meeting in 1920, to form a federation of the societies, clubs and guilds. It was christened as the Church League of Service, later changed to Church Service League. Each organization was requested to elect three delegates to a parish council. This movement, originally intended to unify the women's work, was extended to include men's groups, and all were to form a representative body, the Dean and Council, with a small executive committee.

The plan was an outgrowth of the passion for cooperation that characterized the period, and tended to decline as the peculiar psychology of wartime faded. In some parishes it resulted in a permanent church Service League, including all organizations.

The post-war era and the economic depression after 1929 produced a new growth of organizations for social contact, service and instruction. Most of them are still helping to make Cathedral House a busy place, nearly every day and evening in the week. They have included two new clubs for boys, two for girls, several bowling clubs for young men and women, senior and junior communicants' leagues, the Dramatic Club and the Young People's Fellowship for youth, an Ushers' Guild for the

rather neglected older men, two clubs for younger married people, and several discussion groups, study clubs and Bible classes for older and more serious members.

Although some of these groups have depended largely on sociability, they have contributed to spiritual life and Christian service. For it is one of the finest things about Christ Church Cathedral, that no organization can be purely social and worldly and hope to survive in it.

CONCLUSION

A church which is merely an organization or a building is an empty shell. Christ Church Parish and Cathedral means far more than an ecclesiastical foundation, a social-service bureau and a parish house. It is all these things — *and much more*. We get to the truth when we say that Christ Church is the home of a devout life:

Here, O my Lord, I see Thee face to face,
Here would I touch and handle things unseen,
Here grasp with firmer hand eternal grace . . .

We should think of this church, first of all, as the *sanctuary* in which thronging congregations worship with the stately ministry of music, are awakened spiritually by real and vibrant messages from the pulpit, or go as if on bended knee to the quiet early service of Holy Communion. And while these things, the reasons for the Church's very existence, are going on from day to day, the parish house is overflowing with the continual round of society meetings, clubs, suppers and charitable work. The center of everything, however, is the altar; without that, the other aspects of Church life would be "sound and fury, signifying nothing."

It has all come from that first service in the spring of 1762, when the Old French War was dragging to a close. That little seed from the Prayer Book, planted in the unfriendly soil of Hartford, sent up a timid shoot, put forth a few leaves and flowers, and then apparently died. The Bible says that unless a thing dies and sleeps a while in the earth, it cannot live again. And so it was with Christ Church in Hartford. The seed slept in the winter of revolution and broke the earth again in 1786, soon became a sturdy plant, and then began to shed seeds. Borne by the wind of Pentecost, they traveled far and wide, and sprang up to bear fruit on good ground.

The mother parish continued to grow in spite of such lavish gifts of vitality, and its development ran a natural course from a typical family church to a downtown parish, an institutional church, and finally a cathedral. The edifice has become a noble temple, distinguished by a sober richness of adornment. The former simple services have attained

the dignity of vaulted cathedrals across the sea. The cold glass of the first church has become a throng of emblazoned saints, the wooden table a carved stone shrine. Meanwhile those one hundred and eleven Episcopalians of 1774 have increased to a host of thousands, in twelve parishes and missions within the original boundaries of Hartford. Christ Church itself is a noble army of cedars — twenty-five hundred.

Every plant which my Heavenly Father hath planted shall not be rooted up.

CHRONOLOGY OF CHRIST CHURCH

- 1664 — Episcopalians in and about Hartford petitioned for freedom of worship.
- 1690 — Episcopalians settling in Stratford, desiring a church.
- 1702 — Beginning of missions in Connecticut, by the S. P. G.
- 1707 — First Episcopal parish in Connecticut, founded at Stratford.
- 1722 — Five Congregational ministers declared for the Episcopal Church at Yale College.
- 1724 — Christ Church, Stratford, opened; the first Episcopal church edifice in Connecticut.
- 1740 — Simsbury mission begun; the first in Hartford County.
- 1762 — First known Prayer Book services in Hartford; parish formed, lot bought.
- 1774 — First religious census of Hartford: 111 Episcopalians. (Including East and West Hartford and Manchester).
- 1786 — Parish of Christ Church reorganized.
- 1792 — First church edifice commenced.
- 1795 — Church completed and occupied for worship.
- 1801 — November 11th: church consecrated; first rector, Rev. Menzies Rayner, inducted.
- 1811 — First bell installed.
- 1812 — First parochial report to Diocesan Convention.
- 1818 — Sunday School established.
- 1828 — May 13th: cornerstone of the present church laid.
- 1829 — December 23rd: church consecrated.
- 1835 — Old brick chapel erected.
- 1838 — Subscription to complete the tower.
- 1841 — Saint John's Parish founded: the first taken from Christ Church in the city.
- 1843 — Saint James's Parish, West Hartford, formed.
- 1850 — Episcopal City Mission Society founded; origin of Saint Paul's, Market Street.
- 1859 — Trinity Parish, Sigourney Street, founded.
- 1870 — Saint Thomas's Parish taken from Christ Church.
- 1878 — Saint Paul's reunited with Christ Church.
- 1879 — Chancel, chapel, new parish rooms, reredos erected.
- 1887-88 — Vested choir inaugurated, choir stalls introduced.
- 1902 — Church completed by addition of pinnacles.
- 1908 — Chapel of the Nativity, southwest corner of the church.
- 1913 — Installation of the chimes.

- 1916 — Chapel of Saint Dorcas, northwest corner; old chapel became choir room.
- 1917 — October 5th: present parish house completed and dedicated.
- 1919 — June 15th: Cathedral established; first Dean, the Rev. Samuel R. Colladay.
- 1921-23 — Saint Thomas's Parish reunited with the Cathedral.
- 1936 — Second Dean, Rev. Walter H. Gray. Church fabric extensively repaired.
- 1938 — Church interior entirely redecorated.
- 1940 — November 12th: Dean Gray consecrated as Suffragan Bishop of Connecticut.
- 1941 — January 5th: Rev. Arthur F. McKenny installed as third Dean.
- 1942 — The 180th anniversary of the parish of Christ Church.

CLERGY OF CHRIST CHURCH PARISH AND CATHEDRAL

1762-1942

The Missionary Period, 1762-1801

THOMAS DAVIES, missionary in Litchfield County, 1762

ROGER VIETS, missionary at Simsbury, Granby, etc., 1763-1787

SAMUEL PETERS, missionary at Hebron, Glastonbury, etc.

ABRAHAM JARVIS, missionary at Middletown. Second Bishop of Connecticut, 1797-1813

EBENEZER DIBBLEE, missionary at Stamford

JEREMIAH LEAMING, missionary at Norwalk.

EDWARD WINSLOW, missionary at Stratford.

All these men rendered occasional services, when the duties of their regular missions permitted.

Rectors and Deans, 1801-1942

Those marked (*) became bishops; their dioceses are given in parentheses

MENZIES RAYNER: 1801-1811

PHILANDER CHASE: 1811-1817* (Ohio, Illinois)

JONATHAN M. WAINWRIGHT: 1817-1819* (New York)

THOMAS C. BROWNELL: 1819-1820* (Connecticut)

NATHANIEL S. WHEATON: 1820-1831

HUGH SMITH: 1832-1833

GEORGE BURGESS: 1834-1847* (Maine)

PETER S. CHAUNCEY: 1848-1850

THOMAS M. CLARK: 1851-1855* (Rhode Island)

RICHARD M. ABERCROMBIE: 1856-1861

GEORGE H. CLARK: 1862-1867

ROBERT MEECH: 1868-1874

(Vacancy, 1874-1877)

WILLIAM F. NICHOLS: 1877-1888* (California)

FLOYD W. TOMKINS, JR.: 1889-1891

LINDALL W. SALTONSTALL: 1891-1901

JAMES GOODWIN: 1902-1917

SAMUEL R. COLLADAY: 1917-1936. First Dean, 1919

WALTER H. GRAY: 1936-1940* (Connecticut, suffragan), Second Dean

ARTHUR F. MCKENNY: 1941—. Third Dean

Canons

PAUL H. BARBOUR: 1921-1923; Rector, Grace Church

GEORGE H. HEYN: 1922 Rector, Trinity Church, Portland (Deceased)

JOHN F. PLUMB: 1923 —. Executive Secretary of the Diocese.

WILLIAM A. BEARDSLEY: Honorary Canon, 1928 —. Historiographer of the Diocese, Archivist of the Diocese, Rector Emeritus of Saint Thomas's Church, New Haven.

FREDERICK G. BUDLONG: Honorary Canon, 1928-1931. Bishop of the Diocese of Connecticut

FREDERICK H. SILL, O. H. C.: Honorary Canon, 1928 —. Headmaster, Kent School

SIDNEY W. WALLACE: 1938 —.

Assistant Ministers

Including some clergymen temporarily connected with the parish

SILAS TOTTEN: President of Trinity College

JOHN WILLIAMS: Assistant Bishop of Connecticut, 1851-1865; Bishop of Connecticut, 1865-1899

EDWARD GOODRIDGE: Assistant Rector, 1868

CHARLES H. B. TREMAINE: Assistant, 1869-1870. First Rector of Saint Thomas's Church, Hartford

JOHN T. HUNTINGTON: Served in vacancy, 1874-1877. Professor in Trinity College, first Rector of the Church of the Incarnation (now Saint James's), Hartford

ROBERT HUDSON: Assistant, 1883

WILLIAM H. MORELAND: Assistant, 1884* (Sacramento)

JOHN H. MCCrackAN: Assistant, 1885-1886

ALLEN EVERETT BEEMAN: Minister in Charge, 1887

JAMES JONES BURD: Assistant, 1888, 1889

ROBERT HARRIS: Assistant, 1890
 CHARLES A. HENSELL: Assistant Minister, 1891
 JAMES P. FAUCON: Assistant Minister, 1892-1908
 ARTHUR ADAMS: Curate, 1908-1925. Professor in Trinity College
 CHAUNCEY C. KENNEDY: Assistant Minister, 1909-1914
 JOHN H. ROSEBAUGH: Curate, 1917-1920; Minister in Charge, 1917
 PAUL H. BARBOUR: Curate, 1917-1920; Canon, 1921-1923. Rector,
 Grace Church, Hartford, 1920-1923
 LOUIS I. BELDEN: Assistant, 1921-1937
 WILLIAM GRIME: Curate, 1921-1923
 KENNETH O. MILLER: Assistant, 1924-1926
 G. CLARENCE LUND: Assistant, 1927-1936
 ROBERT B. DAY: Assistant Minister, 1929-1931
 JOHN J. HAWKINS: Assistant, 1931-1936
 JOHN M. GILBERT: Associate Minister, 1935-1936
 EDWARD C. MORGAN: Assistant Minister, 1937-1938
 DOUGLAS W. KENNEDY: Curate, 1939 —.
 RALPH D. READ: Curate, 1939-1941
 RAYMOND K. RIEBS: Curate, 1941-1942

BRIEF DIRECTORY OF ORGANIZATIONS

Since 1827

NOTE: Dates in parentheses are those of founding, sometimes only approximate.
 Those marked with an (*) are defunct.

Women's Groups

| | |
|-----------------------------------|--------------------------|
| Ladies' Benevolent Society (1827) | Altar Guild |
| Daughters of the King (1897) | Woman's Auxiliary (1918) |
| Women's Guild (1910) | Church Periodical Club |
| Mothers' Meetings (1917) | Red Cross (1914) |
| Saint Barnabas' Guild (Nurses) | |

Girls' Groups

| | |
|-------------------------|-------------------------------|
| Girls' Friendly Society | Girl Scouts (1926) |
| Sewing School* | Cathedral Girls' Choir (1920) |
| Brownies (1941) | |

Boys' Groups

| | |
|-------------------------------------|--------------------------|
| Brotherhood of Saint Andrew (1905)* | Servers' Guild (c. 1910) |
| Choir Club* | Knights of Washington* |
| Boys' Club (1907) | Boy Scouts (1913) |

Knights of King Arthur (1909)*

Athletic Association (1927)*

Knights of Saint John (1933)*

Men's Groups

Laymen's Association (1905)*

Ushers' Guild (1934) Previously Informal

Young People's Groups

Crusaders*

Bowling Clubs (1917)

Communicants' Leagues (1918)*

Young People's Fellowship (1924)

Dramatic Club (1918)*

Married Couples' Club (1923)

The 21-40 Club

Miscellaneous Groups

Mission Study Class

Sunday School Teachers' Guild

Dean's Class

Cathedral Forum (Discussion Group, 1923)*

Men's Bible Class*

Rector's Bible Class*

Church League of Service (1920)*

GROWTH OF THE PARISH AND CATHEDRAL OF CHRIST CHURCH

| YEARS | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
|------------------|------|------|------|------|------|------|------|------|------|------|------|
| | 1812 | 1829 | 1842 | 1847 | 1855 | 1870 | 1888 | 1902 | 1919 | 1936 | 1942 |
| Communicants | 30 | 198 | 326 | 402 | 475 | 415 | 694 | 557 | 1214 | 1509 | 1806 |
| Baptisms | 26 | 21 | 45 | 42 | | 30 | 35 | 27 | 85 | 63 | 85 |
| Marriages | 2 | 8 | 8 | 11 | | 5 | 21 | 11 | 35 | 15 | 27 |
| Funerals | 4 | 21 | 42 | 25 | | 18 | 44 | 37 | 63 | 96 | 73 |
| Families | | 137 | 230 | 259 | 290 | 284 | 554 | 315 | | 1130 | 1319 |
| S. S. Scholars | | 161 | 160 | 185 | 131 | 250 | 350 | 254 | 310 | 348 | 411 |
| S. S. Teachers | | 22 | 29 | 27 | 21 | 32 | 40 | 33 | 35 | 34 | 74 |
| Confirmations | | | 26 | 19 | 13 | 50 | 27 | 32 | 134 | 64 | 84 |
| Baptized Persons | | | | | | | 1576 | 1063 | | 2200 | 2869 |

NOTE: The above dates are given as having special significance in the history of the parish. Mere decades would mean very little. For the meanings of the numbers over the years, consult the notes at the bottom of the page. For some years "S. S. Teachers" includes also the officers. In the Diocesan Journals, "Baptized Persons" is sometimes listed as "Individuals."

- (1) The first full parochial reports were made in 1812.
- (2) Second (present) building consecrated.
- (3) Saint John's Parish created in 1841, many members seceded.
- (4) Close of rectorship of Rev. George Burgess.
- (5) Close of rectorship of Rev. Thomas M. Clark.
- (6) Saint Thomas's Parish taken from Christ Church. Also, 1859-1868, creation of Trinity, Good Shepherd and Saint James's Parishes.
- (7) Close of rectorship of Rev. William F. Nichols.
- (8) Beginning of rectorship of Rev. James Goodwin.
- (9) Christ Church became the cathedral church of the diocese.
- (10) Resignation of the first Dean, Rev. Samuel R. Colladay.
- (11) The 180th anniversary of the parish, Arthur F. McKenny, third Dean.

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